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TEACHING PEACE

The School Peace League has done much to quicken the conscience of the public school and to suggest plans for the informal instruction of children in the ideals of peace. This league has prepared a special program for Peace Day in the schools. Copies of the program and suggestions as to its observance and a bibliography may be obtained from the United States Bureau of Education (Bulletin No. 476). Those desiring further information regarding the School Peace League should write to Miss Fannie Fern Andrews, 405 Marlborough Street, Boston, Mass. Both in colleges and churches there might be circulated copies of the Memorial of the Philadelphia Friends, to be obtained free by addressing Wm. C. Cowperthwaite, 304 Arch St., Philadelphia.

Churches might do much in teaching peace through Sunday-school classes as well as through the pulpit. The World Peace Union, 29a Beacon Street, will furnish a large amount of capital material for the preacher, and similar matter may be obtained from the Church Peace Union, 70 Fifth Ave., New York City. The pamphlets issued by these two organizations would furnish really valuable material for schools, to be used by groups of young people and adults. We would also recommend for the adult Bible classes the very interesting and practical course of lessons known as *The Gospel of the Kingdom*, which for this winter concentrates its attention on "Studies in War and Peace." The *Christian Work and Evangelist* publishes weekly a number of messages on this subject, and *The Peace Forum*, a monthly magazine, deals with the same topics. It would seem as though there would be organized in every church a group of men and women attempting to answer the great question: What should be our attitude and relations to other peoples and nations, especially at this great time of struggle? Surely such groups would include all the young men and women who have vision to see the future.

EDUCATION FOR WORLD LIVING

The practice of political democracy grows apace. No one doubts but that one great issue from the present dreadful conflict will be a more general and effective control of public action by public opinion. Another result will be a keener perception of the moral significance of public action. We will cease, some day, to think of great social and political affairs as separate from the general course of human action, as though they were not controlled and controllable by like powers of feeling, judgment and will. National life is only personal character magnified and moving *en masse*. The issue of national affairs depends on the sources of personal character, and the destiny of a people depends on the vision in the minds of each one.

In a nation committed to democracy it is patent that the root of all general, national well-being lies in the well-being and good will of the persons who constitute the state. If we would have international peace, so far as we are concerned, we must educate our youth in its spirit and principles. It is strange that with other great advances in ideals we still remain very much in the military glamor and bloody-hero stage so far as our international thinking is concerned. With all our sympathy for suffering Belgium there is but little sorrow over the shattering of international ties, little mourning over the moral degradation of strife between peoples. Is this not because our children have not been taught to think clearly as to warfare, that the tendency of the school has been more to glorify the fighter and to idealize the battle scenes than to point to the higher victories of peace and to the devolutionary tendencies of the appeal to force?

But that kingdom of peace and good will embracing all mankind, for which we so fervently hope and toward which we confidently look, will not come about simply by teaching on peace and its observance. It waits for men and women who really are dominated by the spirit of good will and who realize that life's ultimate values lie not in the things that are to be obtained by force and conflict but in the riches of the spirit; that the great interests of a nation are, after all, not trade or dominion but soul and character. If our education does not teach us that we can be neither rich nor great except as we are both in ourselves, it is a failure. If our religion does not reveal to us riches for which we gladly sacrifice all that can be handled and measured, it, too, is a failure. It is folly to talk about religious education if that does not mean train-

ing persons to realize and to live for those higher values of life which lie more in goodness and justice to others than in any gain we can make for ourselves, more in ability to find that kingdom within which does not depend upon force, which is wholly contrary to the spirit that strives in pride and vainglory or demands a tribute or delights in the suffering of others.

Religious education, in the sense of that life-training which develops appreciation of spiritual values as first in life, strikes at the very roots of the disease of which war is an evidence. It dissolves the delusion of the primacy of things, of the ultimate reign of the physical. It is the only permanent cure, for it reaches to the minds and souls of people. It seeks a righteous people through righteous persons living in a rightly adjusted society. It recognizes that we will never have permanent peace until we have people who love peace and choose righteousness first of all, people who seek first the kingdom of good will and the will of God.

The program of religious education is, then, the most important contribution that can be made to the propaganda for enduring, righteous, world-wide peace, for it seeks to ensure that the new generation shall know and love and become habituated to the life of justice and love and truth toward all men, shall learn the life of the common divine family.

"The world is finding out that religion, at its best, is not a fragment of human life or a holiday indulgence. It is the wholeness and fulfilment of life. The world is finding out that we cannot have a bare secular education by virtue of which leaders, as yet harsh and overbearing, or unprincipled and self-indulgent, may be trained to run factories and govern great cities and steer a safe way amidst the strife of nations. There is no education good enough to fit a man, however gifted, to lead and control his fellows, to order vast industries, to safeguard the welfare of states, which is not steadied by a supreme faith in the Eternal Goodness, and by confidence in a divine nature to be found, assumed, and trusted in the heart of every man who bears the human form."—CHARLES F. DOLE, in *The Christian Register*.

LUTHERAN RELIGIOUS EDUCATION

PROVISION FOR RELIGIOUS EDUCATION IN THE EVANGELICAL LUTHERAN CHURCH OF THE UNITED STATES*

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For three centuries after the beginning of the Reformation, the State church in most of the countries now included in the German Empire was Lutheran, and the doctrine now known as the Lutheran faith was taught in all the schools of those countries, according to courses and methods inaugurated by Luther, Melancthon, and their coworkers. Even when, a century ago, the Lutheran and the Reformed churches were amalgamated in Prussia and other German countries, the resulting State church being known as the Evangelical or United church, the system of religious instruction in the parish schools, which were State schools, was not materially affected. In Reformed districts the specifically Reformed doctrines were emphasized in the schools, and in Lutheran parishes the Lutheran faith was taught, and the provisions for the religious training of the young were thus maintained up to the present time.† The eras of rationalism and liberalism exerted their influence pretty definitely for a while, it is true, but the subsequent reaction has given to religious education its old prominent place on the curriculum. Besides, most of the parishes outside of the largest cities had maintained the traditional instruction in religion, even when a mere moral training had been substituted officially. The Lutheran State church of Denmark, Sweden, Norway, and Iceland requires religious instruction in the State schools, according to the doctrine of the Lutheran church.‡ In the Lutheran districts and parishes of Finland, the Baltic Provinces, Poland, Austria, Bohemia, and Switzerland, and in independent synods and congregations scattered throughout the world, the pedagogical precepts of the reformers as to religious instruction obtain, and the Lutheran catechism and the Bible occupy a prominent place in the life of the children.

It is only natural, therefore, that the Lutheran people from these countries and districts should endeavor to perpetuate the

*This paper was prepared at the suggestion and under the direction of Prof. F. H. Swift, of the College of Education, University of Minnesota, to whom the author freely acknowledges his indebtedness.

†See articles by O. E. Sisson in "Aims of Religious Education," p. 261-f; "Religious Education," Vol. I, p. 101-f.

‡American Lutheran Survey, Vol. I, No. 3, p. 31.

traditions of their home parishes in the new country with whose fortunes they cast their lot. And that it was not merely the force of habit which actuated the first Lutheran settlers in making thorough and adequate provision for the religious training of the young, but the deep-rooted conviction of the absolute necessity of indoctrination, is emphasized continually in the official organs of the various synods, in one of which it was recently stated: "If the Lutheran church ever permits its schools to die, its end will be at hand."* Since the Lutheran church of the United States is third in size among the Protestant bodies of the country, these words have a great significance. Rev. H. K. Carroll, statistician for the "Federal Council of Churches of Christ," at the end of 1913 fixed the number of communicant members of the Lutheran church in our country at 2,338,722, with more than 8,000 pastors.

Provision for religious education in the Evangelical Lutheran church of the United States has been made in the following institutions: the parochial school, *Christenlehre*, catechumen classes, the Sunday school, the Saturday school, the Summer school, in all of which principally elementary religious training is given; religious instruction in high schools, academies, and preparatory departments, including principally a review and slight extension of the elementary instruction; religious education in junior and in full colleges, which usually includes extended studies in Bible text and in history; and the very advanced instruction in theological seminaries.

THE PAROCHIAL SCHOOL

The principal institution upon which the Lutheran church depends for the religious education of the young is the Christian Day school, commonly known as the parochial or parish school, sometimes also called, according to the language of the congregation which conducts it, the German school, or the Swedish or the Norwegian school, as the case may be. The Lutheran parochial school in the United States is, unlike the parish schools of the European Lutheran countries, not a state school, but a school maintained by the parish, sometimes with the aid of the synod to which the congregation belongs. There may be either one school maintained by a congregation, which is very often graded in the same way as the public schools, or a large congregation may have several schools in various parts of the parish, or, if there are two or more congrega-

*Lutheran Quarterly, Vol. XXXIV, p. 201. — A Synod, in the Lutheran church, is an association of independent, autonomous congregations, represented, as a rule, by pastors and lay delegates in equal numbers, either from the individual parishes or from groups of parishes.

tions forming one parish, they may bear the expense of a single central school together.

The parochial school is in charge of the congregation or parish which maintains it. The congregation also fixes the subjects to be taught and exercises supervision, usually through a specially elected or appointed school board. The pastor is, in most cases, ex officio supervisor of religious instruction and principal of the school. In almost one-half of the Lutheran parochial schools the pastor either teaches the entire school himself or assists in the teaching in some classes.

The subjects taught in the parochial schools, outside of religion, are the following: reading and writing of the language of the congregation, German, Swedish, Norwegian, Finnish, Icelandic, Estonian, Lithuanian, Polish, etc.; reading and writing of English; arithmetic; grammar and composition; geography; United States history and civil government; drawing; singing; elementary science: physiology, zoölogy, botany, common facts in physics; general history; elementary algebra. Though all or many of these subjects are taught, the congregation or parish schools are, however, chiefly religious schools, and the teaching of religion, of the Lutheran faith, is the principal reason for their existence.* Competent instruction in all the branches named above is indeed aimed at and, at least in a majority of cases, also achieved, the graduates of these schools, in spite of the extra work in religion and one foreign language, ranking very high in competitive tests with the graduates of the elementary public schools, but the teaching of religion is paramount in the course of study, all the other branches being made subordinate to it.

Choosing at random courses of study from parochial schools at Cleveland, Ohio, at St. Paul, Minn., and at Denver, Colo., to find the proportion of time devoted to this branch, we find that the first period of the morning session is devoted to religious exercises and instruction. Taking into account the fact that supplementary reading in the upper classes is done from the Bible and also that about one-half of the time devoted to singing (which is, on the average, sixty minutes per week) is spent in teaching hymns and religious songs, it follows that fully one-sixth of the school time in the elementary school is spent in religious training. This average is a very conservative one, since a careful canvass of a great many rural schools would undoubtedly show that there is actually more time spent on this branch of the curriculum than upon any other. And

*See Report of Commissioner of Education for the year ended June 30, 1913, pp. 395-400.

it is hardly probable that many schools fall below this average of about five hours of religious instruction per week, since the various synods, though in most cases only advisory bodies, exercise a certain supervision also over the schools of the individual congregations. The following resolution of the Missouri Synod will bear this out:

"If there is no teacher for the parochial school, the pastor has the duty to instruct the children in the Word of God, so far as it is possible for him, since he also should feed the lambs of Christ. If there is a teacher, the pastor has the duty . . . to watch and investigate, whether the Word of God is taught pure and unadulterated in the school, also complete and with proper application to Christian discipline."*

The course of religious instruction in the elementary Lutheran day school includes the following: Bible History, the Bible, Luther's Small Catechism with exposition and proof texts, the history of the Reformation. In the lower grades, or when the children are about from six to nine years old, about thirty-five Bible stories of the Old Testament and about forty-two of the New Testament are studied. The selection embraces the historical parts of the Bible and introduces the most important personages to the children. The creation and the fall, the patriarchs, the sojourn in Egypt, Moses and the exodus, Joshua, Samuel, Saul, David, Solomon, Elijah, Elisha, and Daniel, from the Old Testament, and the principal incidents in the life of Christ, the nativity series, the public ministry, the great passion, death, resurrection, ascension, and the story of Pentecost, from the New Testament, are included in the course. Of Luther's Small Catechism the text of the six chief parts of Christian doctrine: the Ten Commandments, the Creed (Apostolic Confession), the Lord's Prayer, the Sacrament of Holy Baptism (the institution, need, and benefit of the sacrament), the Office of the Keys and Confession (the application of the forgiveness of sins, preparatory to Holy Communion), and the Sacrament of the Altar, is memorized after a word explanation. In some cases Luther's short exposition is also committed to memory at this early age. Little prayers for morning and evening and for use before and after meals and verses of some of the principal hymns are memorized, as: "*Ein Kindelein so loebelich ist uns geboren heute,*" "*Vom Himmel hoch da komm ich her,*" "*Christi Blut und Gerechtigkeit,*" and others. In the fourth and fifth grades, or when the children are about nine to eleven years old, as soon as they can read both their own and the English language fluently and understandingly, the course is extended to include more Bible stories, whose lessons are emphasized and applied, while the explanation of the

*Synodal-Handbuch, Missouri-Synode, p. 34.

Small Catechism becomes a very prominent feature. In these intermediate grades, as in the primary department, the lessons are often illustrated by pictures, the Tissot pictures and the Perry collection being used to some extent, still more, perhaps, the series by Hoffman and by Schnorr von Carolsfeld. Luther's exposition of the six chief parts of Christian doctrine is committed to memory, also about 150-250 proof texts of the Catechism and a few hymns from the hymnal, such as: "*Erhalt uns Herr bei deinem Wort*," "*Ein Feste Burg ist unser Gott*," "*O Haupt voll Blut und Wunden*," "*Befehl du deine Wege*," and similar ones.

In the upper grades, or at the ages from eleven to fourteen, the memorizing of Luther's Small Catechism, including the Table of Duties for the various conditions and professions, is completed and the majority of the proof texts of the explanation, amounting to from 500-1,000, are also committed to memory. In Bible History a total of sixty stories from the Old Testament, including, besides those learned in the lower grades, the story of the kingdoms of Israel and Judah and the Babylonian captivity, and about seventy of the New Testament, an extension of the primary course, are studied. Some of these are committed to memory, together with a great number of psalms and hymns. The instruction is supplemented with selected Bible readings, principally in the historical books. In Church History a summary of the first three centuries is commonly given, while the history of the Reformation is studied in detail, special textbooks being used for that purpose.

THE CHRISTENLEHRE

The work of the Day school is, in many cases, supplemented by the so-called "*Christenlehre*" on Sundays, usually held in connection with the morning services in the church, but in some few cases on Sunday afternoon, and conducted, as a rule, by the pastor. At this time the Small Catechism is recited and then explained by the pastor word for word, or in sections, the catechetical method of instruction being used almost exclusively. *Christenlehre* is held, not only for the school children of the parish, but principally for the confirmed young people of the congregation and for the adult members. The course really amounts to a review and extension of the Catechism course of the Day school, the pastor taking special occasion, however, to make pastoral application of the subject matter studied.*

*Synodal-Handbuch, Missouri-Synode, p. 13, No. 17.

As soon as the children of the Day school, or of the parish, have reached the age fixed by the congregation (usually between twelve and fifteen years), they enter the special Catechumen class conducted by the pastor, continuing in the meantime, however, their course in the Day school, to be prepared for confirmation and admitted to the Lord's Supper. Catechumen classes are conducted either daily for about one hour or tri-weekly for a little more than an hour. The knowledge of the principal Bible stories, of the text of the Small Catechism, and of the main proof texts is usually fixed as the prerequisite, the children not being able to meet this requirement being given a two-year course in the Catechumen class, including about 200 hours, instead of the customary 100 hours.* The course is really an intensive Catechism course, in which the knowledge gained in the Day school is extended and applied to everyday life, so that by the time the rite of confirmation is consummated the first step in the indoctrination of the children is completed. From that time on they are looked upon as adult members of the congregation.

Where the old custom of conducting *Christenlehre* for both the children and the confirmed members of the congregation has fallen into desuetude, a substitute has in many cases been found in the Bible class, which is held either on Sunday morning or on some evening during the week. The meeting place is either the church or a schoolroom, or a room which contains at least some equipment to facilitate teaching. In these classes, which are usually conducted by the pastor or a trained teacher, some special book of the Bible is taken up and read and explained cursorily, by verses or sections. Such Bible classes are often the means of awakening the interest of more mature visitors, who, upon announcing their intention of becoming members of the congregation, are then instructed in special adult confirmation classes. In this instance also knowledge of the text of the Small Catechism and acquaintance with the chief proof texts is required. Bible classes are slowly gaining in popularity and have become a fixed institution in many churches, stimulating the interest of older and younger members alike.

SUNDAY SCHOOLS

The above means of Christian training have been found the ideal provision for religious education in the Lutheran church. In many cases, however, where the congregation is too poor to equip and

*Synodal-Handbuch, Missouri-Synode, pp. 12-13.

maintain a special school room or building, and to provide for adequate teaching in all branches, and in most of the exclusively English parishes, a partial substitute for the Christian Day school has been provided in the Sunday school. In the rural districts there are comparatively few Sunday schools in Lutheran congregations, except in English parishes. In the cities, however, they are being established quite generally, partly as mission schools, partly to aid in the transition from the German, Swedish, Norwegian, or other foreign language to the English. In many cases the Sunday school is conducted in the basement of the church, or in the schoolrooms; in the majority of instances, however, in the place of worship itself. In the Lutheran Sunday schools, according to the various published courses, Bible History and Bible study take up by far the largest part of the time. The proof texts offered are usually in connection with the Bible lesson for the day. In most cases at least the text of Luther's Small Catechism is memorized, together with a certain number of hymns. The story of the Reformation is offered in outline. All the publishing houses are now offering Sunday school literature, in many cases a graded course including primary, intermediate, and senior departments, besides the Bible class. The course of the General Council* in the intermediate and senior departments includes the following: Bible Story (detached stories), Bible History (continuous narrative), Bible Geography, Bible Biography, Bible Teachings, Bible Literature, and, finally, Bible Text. In other courses more attention is paid to the Small Catechism, but this feature invariably remains secondary.

SATURDAY AND SUMMER SCHOOLS

In some cases, where a regular Day school has not yet been established, the pastor meets the older children of the parish, from the age of ten years upwards, several times a week for catechetical and Bible History instruction. In other cases he establishes a regular Saturday school, in which, for about three hours, he endeavors to make some headway in the indoctrination of his charges. In still other cases Summer schools have been established, in which the pastor and his assistant, for about six weeks and on about three or four days in the week, teach principally Bible History and Catechism. All these provisions, however, although they are usually listed under congregational schools, are considered makeshifts by

*The General Council is a union of thirteen German, English, and Swedish synods. It stands next to the Missouri Synod in point of membership.

the more conservative Lutherans, besides pedagogically unsound. They can evidently not replace the Christian Day school, in which the Bible and Luther's Catechism, the "layman's Bible," is the basis of all teaching, not only of religion, but of the other branches as well.

HIGHER EDUCATION

Besides these provisions for children of the elementary grades and for those recently confirmed, the Lutheran church is endeavoring to continue its work also among the young men and young women of its congregations. Secondary and higher education is carried on in high schools and academies, in junior colleges and in full colleges, and in every case courses in religion are included in the curriculum, which are almost invariably obligatory. In the catalogue of one of the Lutheran high schools, chosen at random, the course in religion is summarized: "First and Second Years: Christ and other Bible characters studied as character models. Third and Fourth Years: Practical Christianity, Christian graces, virtues, and characteristics." In the bulletins of some of the Lutheran colleges, both those for young men only and those that are co-educational, may be found sentences like the following: "The Bible is a required study"; "All students are required to attend one recitation each week in Biblical or religious subjects"; "The curriculum includes a four years' course in the study of the Bible under one of the college professors, as necessary to graduation in any of the various departments." In order to show more clearly just how much ground is covered, the course in religion in leading colleges of three synods is here outlined. In a German-English college the following is offered: Luther's Small Catechism explained; Bible History of the Old and New Testaments, with introduction; Luther's Catechism in English, with memorizing of principal proof texts; the Gospel according to St. Mark, in the Greek text. In a Norwegian-English college, with a normal department, the following course in religion is offered: Catechism of Luther; the Creed; Bible and concordance. Bible: Old Testament—preparation for the coming of the Messiah. Bible: New Testament—life of Christ; history of the early Church. Church History: early history of the Christian Church and the Reformation. Bible: St. Paul's Epistle to Timothy; Augsburg Confession. Greek Testament: Gospel according to St. John, exegetically. Bible: Gospel according to St. John, in English.

In the bulletin of a Swedish-English college we find the following course: Christian Evidences, divine origin of the Christian

religion according to the Gospels. Bible Study: Acts of the Apostles, in Greek, Latin, or German. Christian Doctrine: the fundamental teachings of Christianity. Christian Doctrine: the plan of redemption. Sacred History—Old Testament, New Testament. Christian Ethics: fundamental principles, individual, social ethics.

That the religious instruction in the normal and theological seminaries is a very thorough one is, of course, to be expected. In the various normal seminaries a course similar to that of the colleges is offered, with special reference to Church History and Catechetics (principles and methods of catechizing). Symbolics (study of the doctrine as contained in the confessional writings) and Hermeneutics (principles of Bible exposition) are also included in the course, as a rule. In the theological seminaries are offered courses in Exegesis (Bible exposition), including Hermeneutics, Textual Criticism (comparison of the various transmitted texts), Old and New Testament Exegesis from the Hebrew, Aramaic, and Greek, and Biblical Geography and Archeology (Bible antiquities); in Historical Theology, including Old and New Testament History, Church History, History of Doctrines, Patristics (the writings of the Church fathers), and Symbolics; in Systematic Theology, including Apologetics (principles of defense of Christian doctrine), Dogmatics (the doctrines in their interrelation), and Ethics (universal morality); and in Practical Theology, including Catechetics, Pedagogics (principles and methods of education), Liturgics (the liturgical year and the various parts of the service), Homiletics (principles and method of preparing and delivering sermons), and Pastoral Theology (questions pertaining to the pastoral care).

The personnel of the teaching force in the Lutheran elementary schools is principally male, although about 500 women teachers are now employed, mainly for the lower grades. In the academies and high schools there are women teachers for music, drawing, household economics, and a few other branches. For the training of these teachers for parochial school work there were at the close of the year 1913, seven normal schools and seminaries, with about fifty teachers and approximately 850 students. There is, at the present time, no provision for graduate work for teachers, the appellation "Teachers' College" evidently being merely a translation of the German word *Lehrerseminar*. In addition to the trained men of these institutions, a great many graduates of the colleges and high schools enter the teaching profession. The professors in the institutions of higher learning have either specialized for many years in

the subject which they are teaching, or they have taken graduate work at one or the other of the foremost universities of the country. Invariably, the teachers of religious subjects are theologians.

So far as the statistics of the parochial schools in the Lutheran Church are concerned, the first attempt to render an adequate report was made in the "Handbuch des Deutschthums im Auslande," in which the German parochial schools of our country have been tabulated on pp. 205-220. The most complete record of Lutheran parochial schools of all languages published up to the present time is included in the Report of the Commissioner of Education for the year ended June 30, 1913, in the section on "Progress and Condition of Lutheran Parochial Schools during the Current Year," by Prof. W. H. T. Dau, pp. 395-407, from which we reproduce here a part of the final table, with the very latest statistics:

Synods	No. of Schools	Teachers*	Pupils
United Synod of the South			
General synod	30	2	500
General council	597	735	24421
Norwegian synod	200		
Icelandic synod			
Ohio synod	265	116	9354
Buffalo synod	20	7	
Norwegian Eleison synod.....	6	4	
Hauge Norwegian synod.....	181		6000
German Texas synod.....	12	12	250
German Iowa synod.....	731	36	11910
Danish Lutheran Church.....	84	96	2498
German Immanuel synod.....	7	7	160
Finnish Suomi synod.....	47	52	2537
United Norwegian Church.....	1000	987	50584
United Danish Church.....	111		5000
Norwegian Lutheran Free Church.....	118	210	9575
Missouri synod	2259	1371	96287
Wisconsin synod	290	118	32825
Minnesota synod	155	26	15940
District synod of Michigan.....	75	7	2933
District synod of Nebraska.....	25	4	995
Lutheran Slovak synod.....	25		1530

The grand total for the Lutheran Church in the United States is at present approximately 5,900 parochial day schools, with 3,800 teachers and 275,000 pupils, in a total communicant membership of about 2,400,000. "Out of 100 Lutheran children, 22 attend a parochial school. . . The average for the Synodical Conference is 32.79, for the General Council, 12.2, and for the independent synods 25.04 per cent."

So far as Sunday schools are concerned, the following statistics for 1913 are available:

*A great many pastors, in addition to their other duties, are teaching school, as noted above; in the Missouri Synod alone almost 1200.

The General Council, with the following synods in the United States—Ministerium of Pennsylvania, Ministerium of New York, Pittsburgh Synod, District Synod of Ohio, Augustana Synod, Chicago Synod, English Synod of the Northwest, Pacific Synod, and the Synod of New York and New England, reported, in a communicant membership of 485,722, a total of 2,021 Sunday schools, with 258,147 pupils. The Missouri Synod, in a communicant membership of 949,771, reported about 1,000 Sunday schools, with 75,106 pupils. Most of the teachers in the Sunday schools, with the exception of the pastors and the parochial school teachers, have little or no special training for the work. This lack of preparation, which is especially noticeable in catechetical work, is at least partly overcome by the establishment of Sunday School Teachers' Institutes and Associations, conducted by competent men. At the meetings, not only matters of general interest in the schools are discussed, but the greater part of the time is devoted to a thorough explanation and analysis of the next lessons, with application of the prominent features of the stories to the children of the various departments. The aids for the lessons printed by the several publishing houses are also of some benefit to the earnest teacher.

Of catechumens, the Missouri Synod reported a total of 23,720 who were received into communicant membership during the year 1913. These figures do not include all the members of the catechumen classes, since a large number of the children attend for two years before being confirmed.

According to the last statistics published, the higher institutions of learning within the Lutheran Church of the United States were the following:

Twenty-five theological seminaries, with a total of 90 professors and 1,200 students; 45 colleges, with about 300 teachers and 7,000 students (these numbers have been increased considerably in the last few years); 40 academies and high schools, with 180 teachers and about 4,500 students; 12 ladies' seminaries, with 140 teachers and 1,200 students.

EDUCATION AND CITIZENSHIP

SIMEON E. BALDWIN, LL.D.

Governor of the State of Connecticut.

There are few men, I believe, who do not wish to have their children receive some education in religion, if it be of the right kind. In old times governments decided what was the right kind, and either gave it, or saw that it was given by the church. They made the church, chosen for this office, a part of the sovereign power. In England the established church was, and in name still is, an integral part of the state machinery and life. The Church of England has no corporate existence. It is simply one feature of the great corporation constituted by or of the king, lords, and commons.

In the far East, the vast country that is the dean of organized governments until recently based her whole system of official administration on education in Confucianism and now recognizes that as the national and authoritative form of religion. The rest of the world has learned more from China than it is usually disposed to acknowledge. Without raising the vexed questions of priority in some of the greatest material inventions, she has certainly stood firmly for the merit system in appointments to office; for the preservation and political importance of the family; and for the ethical basis of religion. The stress which other peoples have put on the acceptance of dogmatic beliefs and ritual observances, China has laid on conduct. The golden rule was a precept of Confucianism centuries before it appeared in the gospels of the New Testament.

In shaping education to the social ideals of the age, China has created an endless chain. Her social ideals were those of Confucianism, which she required her educated men to know. In the administration of civil government, they have practiced, and required others to practice, the rules in which these ideals have found expression.

Chinese education is thus distinctively an education for citizenship. The government, until recent years, at least, has not given this education itself, but it has required it of those who desired to share in the offices of government, who desired to become citizens in the fullest sense. China, with the aid of a religious motive, early reached the same position which Rome came gradually to assume, without the aid of such a motive. Under the republic, there were

(as Savigny has summarized the movement towards regulated freedom) two classes of Roman citizens, one that had and another that had not a share in the sovereign power. There were *optimo jure cives* and *non optimo jure cives*. The *jus optimum* alone implied the right to *suffragium et honores*. Such a perfect citizenship China has conceded only to those whom education in the approved rules of human conduct has made fit to use its prerogatives with understanding.

Americans have been slowly learning the same lesson. Education, as a qualification for suffrage, first came in with the "Know Nothing" movement of 1854, but has received a great extension on account of the enfranchisement of the negro race. Education, as a qualification for public office, while early given with that view by our older colleges, received public recognition only when the serious agitation for Civil Service Reform began in the latter third of the nineteenth century.

We all, I presume, agree that organized society has a right to provide for the primary education at least of all children who would not otherwise receive it, simply as a means of promoting popular intelligence. This right becomes a duty, incident to self-preservation, where representative government exists. We must "educate our masters."

I do not think any system of education for citizenship can be deemed complete unless it provides for some instruction concerning religion. I do not mean instruction in any particular form of religion, unless theism can be considered such a form. I do mean inculcating a belief in the existence of a supreme being, and of a duty to live in conformity with ideals and rules of conduct commonly believed to have His approval.

All but one of our states recognize, in their constitutions, the existence of a God. Two of these instruments were adopted in the eighteenth century; most in the nineteenth; a few in the twentieth.* One of these constitutions excludes atheists from civil office, and disqualifies them from testifying in court.† The common law of England, which we inherited, also refused to listen to them as witnesses.

*Alabama (1901), Arizona (1910), Arkansas (1874), California (1879), Colorado (1876), Connecticut (1818), Delaware (1897), Florida (1885), Georgia (1877), Idaho (1889), Illinois (1870), Indiana (1851), Iowa (1857), Kansas (1859), Kentucky (1890), Louisiana (1898), Maine (1819), Maryland (1867), Massachusetts (1780), Michigan (1850), Minnesota (1857), Mississippi (1890), Missouri (1875), Montana (1889), Nebraska (1875), Nevada (1864), New Hampshire (1902), New Jersey (1844), New Mexico (1910), New York (1894), North Carolina (1876), North Dakota (1889), Ohio (1851), Oklahoma (1907), Oregon (1857), Pennsylvania (1873), Rhode Island (1842), South Carolina (1895), South Dakota (1889), Tennessee (1870), Texas (1876), Utah (1895), Vermont (1793), Virginia (1902), Washington (1889), Wisconsin (1848), Wyoming (1889). West Virginia is the sole exception.

†Arkansas (1874).

It does not follow that the Bible can be made a textbook, or that Christianity can be made a subject of instruction. Monotheism and morals may be.

It is stated* by a reputable author, that there are now in this country anarchist Sunday schools at which atheism and free love are inculcated in cataphetical form. To the first question, "What is God?" comes the answer, "God is a name used to designate an imaginary being which people of themselves have devised." To such attempts to start children on a false path, Sunday schools conducted by those who are not anarchists offer what may be, in the main, an adequate resistance. But no Sunday school as a teaching agency can have half the influence of the public school, held in a public schoolhouse, with the authority of government behind it.

To some extent this is true also of the parochial schools, supported by the Roman Catholics and Lutherans. Ecclesiastical supervision inclines towards sectarianism, and away from the study of the history of religion in general and from instruction in morals apart from church authority. Parochial schools naturally stand for a parochial view of things.

Whatever other failings our system of public education may have, its general outlook upon the world is commonly more impartial, and often broader, than that of any systems of education devised by private organizations to promote the maintenance of particular rules or principles. The church can influence, but not control it. Indeed, in the matter of education, the church is always, or may be always, a complement to the school.

Both are, in a sense, public agencies. Their methods of proceeding, however, may well differ. The school teaches by imparting knowledge and inspiring conduct. The public school cannot, with propriety, seek to secure from any of its pupils a personal pledge to accept any particular rule of action or belief. It cannot endeavor to secure a promise to abstain from intoxicating drink, or to adopt any prescribed form of political principle. The churches may, within certain limits, at least. They may, with unquestioned propriety, if they are not established as an arm of the government and so a vital part of the State; and of course, in our own country there is nowhere any church establishment.

A great service in the direction to which I have alluded is being done in this country by the Roman Catholic Church. In some of its dioceses, no child is admitted to confirmation unless he promises to abstain, until the age of eighteen or perhaps twenty-one, from

*"Three Religions," by Bruce Barton.

using intoxicating liquors as a beverage. In others, the children are urged to pledge themselves to good citizenship by becoming members of what is styled "The Holy Name Society." I was asked last year, by the Roman Catholic Bishop of Hartford, to review a procession of those belonging to that society in the northern part of Connecticut. About seven thousand boys and men passed, on a Sunday afternoon, by the reviewing stand, on their way to a public service at the cathedral. Among them were many men in high stations of public service. What was the pledge which made them one? It reads as follows:

HOLY NAME RALLY PLEDGE.

Blessed be God, the Father, Son and Holy Ghost! I profess publicly my belief that our Lord Jesus Christ is the Son of God, made man for the salvation of mankind. I recognize His divine authority, and believe that all power on earth, civil and religious, comes from Him. All lawfully constituted authority I respect and promise to obey. May the God of Justice guide the minds and uphold the hands of those vested with its power. May the God of Might break asunder the bonds of those met together against the Lord and against His Christ. In honor of His divine Name, I pledge myself against perjury, blasphemy, profanity and obscene speech. Praised be the Name of God, and blessed be the Name of his divine Son, now and forever!

Every church must do some social work. It must labor to bring on the day when the will of God will be done, as in heaven, so on earth; and this is but another mode of saying that it must work steadily for the betterment of human society. It may do this by the slow processes of education. It may do it by the quicker processes of advice and authority.

Professor Kerby of the Catholic University of America has recently summarized the general methods used in the United States by his church towards this end. They were directed, he said, more toward effects than toward causes; toward personal action on the individual, rather than social forces; always with the hope that if her organic teaching be but accepted, the beneficent results would include all that may be looked for from law or government. The pledge of the Holy Name Society is distinctly a fruit of this policy. It has an immediate effect, due to personal action on the individual, and, as an affirmation of Christian doctrine and as a source of loyal citizenship, it springs less from education than from authority.

The innermost life of the soul is centered in reverence for God, or for those qualities and virtues which we attribute to Him in their most perfect form. All education, all training, all influences are good which lead to that. That is true of social science which the late Marquis of Salisbury once declared to be the law of all human government:

"The axioms of the last age are the fallacies of the present; the principles which save one generation may be the ruin of the next. There is nothing abiding in political science but the necessity of truth, purity, and justice."

RELIGIOUS EDUCATION AT HARTFORD

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As soon as one sets himself face to face with the enormous economic and social development of the last generation, he is forced to recognize that during this period many new professions, undreamed of by men thirty-five years ago, have sprung into being and are laying hold of young manhood and womanhood with their compelling summons. A glance at the callings into which college graduates are going is sufficient to make this vivid. To supply the special training needed for these new professions many largely endowed professional and technical schools have been founded. New tasks have arisen and the need has created the school.

What is true in this way of journalism, mechanical and electrical engineering, civil government, banking, etc., is no less true in the sphere of religious activity. Christianity is finding new points at which it must touch the complex social life of the day and bring its vital and energizing truth to bear upon the problems of humanity and of society, which are continually emerging in new or in more acute forms. Partly in the effort to meet these needs and partly as the outworking of an awakened sense of power and of passion for promoting the Kingdom of God, which has characterized the Christian Church as never before in its history, the spirit of Christian service has expressed itself in many and varied forms of ministry. New professions, challenging and absorbing the best energies of a lifetime, have arisen. These professions promise to become as permanent as the new professions of engineering, journalism, banking, civil administration, etc. They include such departments and varieties of Christian service as the work of foreign missions; of religious education as distinct from the pulpit and parish work of the pastor; of social service in institutions such as social settlements, charitable organizations, and even certain departments of

municipal administration; of the Y. M. C. A. and the Y. W. C. A.; and of the work in connection with the musical services of the church, upon which thousands of men and women are engaged. Each of these groups is distinct enough to be named by itself. Each is developing with amazing rapidity. Each seems essential to the moral and religious life of the country and likely to be a permanent factor in the life and work of the church.

These different forms of Christian service are attracting great numbers of the most earnest and devoted young men and women from our colleges, our homes, and our churches. The evident need is that those who devote their lives to any of these different forms of Christian service shall have not only enthusiasm and devotion, but adequate equipment and definite training, so that their work shall be powerful and effective and so that these professions shall not grow up, through ignorance of each other's ideals and methods, and through failure to see the whole field of Christian service in proper proportions and perspective, into wasteful rivalry instead of into coöperative efficiency.

The Hartford idea meets this situation with a plan already in part in successful operation. It is a plan of a group of interrelated schools, all of them interdenominational. Each has its separate faculty, its independent curriculum carefully wrought out for the accomplishment of its particular purpose, its own student body, and its distinctive institutional life. Each school is working out its own ideals and adopting methods suited to its own function and its peculiar place in the whole scheme, and all are sympathetic and coöperating in the aims of each.

This idea may justly be called "The Hartford Idea," for it was not only proclaimed by Hartford Theological Seminary, but the realization of it was actually begun in the administration of President Chester D. Hartranft. The conception of a group of schools, closely and even vitally related to the theological seminary but not integral parts of it, originated in Dr. Hartranft's fruitful and wide-reaching brain. It is the ideal which he steadily held before the constituency of Hartford Seminary as representing the right kind of an institution and the proper method of training for the manifold Christian service.

As early as 1890 the School for Church Musicians was founded in intimate relation with the seminary, and with Dr. Hartranft at its head, for the purpose of providing better training for the musical ministry of the church. In 1894 the Hartford School of Sociology was established under his inspiration and his presidency, and a build-

ing was purchased for the housing of the school. The prospectus says: "This is a professional school for the study of sociology. The curriculum covers three years and leads to the degree of Bachelor of Sociology." For a few years this school afforded a remarkable opportunity for sociological study, but the failure to secure for it the necessary financial support made necessary its abandonment in that particular form; and the same thing was true of the School of Music.

In 1899 the seminary, recognizing the need and its duty to supply some sort of special training in missions, instituted a "Special Course in Missions." Through the generosity of the late D. Willis James and other friends a fund of \$50,000 was secured for the endowment of this course. The fund was named for the late Charles M. Lamson, D.D., of Hartford, pastor of the Center Church, and at the time of his death president of the American Board of Commissioners of Foreign Missions. The income of this fund, with the coöperation of the seminary professors, made it possible to institute a special course of study in missions separate from the regular seminary curriculum. The prospectus stated that the instruction was "designated to meet the needs of the following classes: (1) Regular students of the seminary who desire larger acquaintance with the great missionary activities and duties of the church. (Special arrangements were made with reference to electing these courses, showing that it was regarded as something quite apart from the seminary curriculum.) (2) Graduates of this or other seminaries who desire to spend a year of special study on this theme. (3) Appointees of mission boards who seek special training before departure for their fields." This is the plan which, under the leadership of President Mackenzie and in accordance with the recommendations of the Edinburgh Missionary Conference and its Continuation Committee, has developed into the present Kennedy School of Missions.

In the same year, 1899, the seminary, recognizing the importance of religious education and the necessity of providing some training for that particular department of Christian service, secured Dr. Walter L. Herve, then of the Teachers College, New York, to lecture on pedagogy. The following year the removal of the Hartford School of Religious Pedagogy from Springfield, Mass., and its affiliation with the seminary, at the instance and under the leadership of Dr. Hartranft, was another step in carrying out the "Hartford Idea," and made it possible for the seminary to realize with greater efficiency and completeness its ideal of a comprehensive

serviceableness to the church through a group of schools independent but related to each other and to the seminary, and all set with a distinctively religious purpose to train men and women to bring the Gospel with its many sides to touch the manifold and complex needs of man.

Turning from this backward glance at the origin of the "Hartford Idea" to its present realization, we find that in May, 1913, a new charter, with very broad and ample powers, was granted by the State of Connecticut to the *Hartford Seminary Foundation*. This is the legal, corporate name for the group of schools in which, under the inspiring and masterly leadership of President William Douglas Mackenzie, and through his high purpose and practical wisdom, a substantial reality is given to the group of ideals which have for many years been a part of the very life of Hartford Seminary.

At the center is the Theological Seminary around which the other schools are grouped and with which they are interlocked. The seminary continues, as in the past, to provide the best possible equipment both on the side of scholarly research and in practical training for that which has been historically recognized as the distinctively ministerial office. Hartford Seminary, with its scholarly standards, illustrated by the fact that only one of its student body is not a college graduate, its ample library and its large corps of professors, making possible the greatest measure of personal attention to individual students, as well as the adequate treatment of the various branches of study, is second to none in the quality of the opportunity it offers for an adequate training for the great service of leadership in the Church of Jesus Christ.

The Hartford School of Religious Pedagogy, which has been for ten years affiliated with the seminary and is now incorporated with it as one of the schools of the Hartford Seminary Foundation, undertakes to train young men and women for positions as lay-workers in the educational work of the church and for other departments of church work and of social service. The insistent demand of our time for religious education and for improvement in the educational work of the Christian Church requires leaders and teachers who are trained for the work. A new profession, Director of Religious Education, is challenging the consecrated youth of the land with its unexampled opportunities for service of the highest and most useful sort. The need cannot be adequately met by adding to the curriculum of the seminary a course on pedagogy or one on psychology. It is a profession by itself and requires its own

comprehensive and appropriate curriculum. The Hartford School of Religious Pedagogy provides for this purpose courses in the Bible as the very foundation and substance of religious education; courses in psychology which take account of all that has been discovered and formulated, notably in recent years, about the constitution of the human mind and the laws, the stages, and the processes of its development, and so enables the teacher to teach intelligently and effectively through this acquaintance with the mental life of those to whom the teaching is to be given; courses in pedagogy, which is the art and science of teaching, so that students learn the methods by which they can work most effectively and become acquainted with the best principles and practices of Sunday-school organization and management; with these go also courses in Christian doctrine, so that the student may understand the religion he is to teach, not only as it is set forth in the Scriptures, but as it has developed in the history of the Christian Church and as it is understood by Christian thinkers and the defenders of Christian truth in our day; courses in home economics, because after all the home is the center of the child's life, and some acquaintance with dietetics, food value, and the preparation of food, sanitation and hygiene, and even nursing, will often be of great practical value to the worker.

The third of these schools is the Kennedy School of Missions, which receives those who have been appointed by the mission board of the denomination to which they belong, or missionaries on furlough who wish to pursue special studies, and undertakes to train them for their particular field. The course includes the study of the history and science of missions; the sociological study of mission fields, so that the student may understand the family, industrial, social, and political conditions and institutions of the people among whom he is to work; pedagogy, because a large part of the missionary's work must always be teaching,—he is to be a teacher of teachers; the study also of the religion of the people to whom he is going, so that he may have a sympathetic and intelligent appreciation of their needs; and the study of language, especially through the science of phonetics, which will prepare him for the most rapid mastery of the vernacular he is to use in proclaiming the message entrusted to him.

It is expected in the near future, as soon as the time shall be ripe and the funds at hand, to establish other schools, so as to provide the same sort of thorough and comprehensive training for every form of Christian service. Among the first of such schools

to be established will be a School of Social Service to train those who have devoted their lives to one or another of the various forms of ministry for the relief and betterment of the conditions in which men live, such as settlement work, charity organization societies, or the specialized side of the social work associated with the city or the country church. All of this training is to be from the Christian standpoint and permeated with the Christian motive and spirit. It is planned also to provide training for the distinctively religious side of the work of the Y. M. C. A. and the Y. W. C. A. Some measure of training for these fields is already given by courses in the School of Religious Pedagogy, but it is not so satisfactory or complete as will be given in a separate school definitely equipped for this particular purpose.

Another school to be established as soon as possible is a School for Church Musicians to train those who are to have leadership in the musical ministries of the church. For such leadership there is need not only of technical musical knowledge and skill, but a knowledge of liturgics and such acquaintance with the truth the church teaches and stands for as will enable these leaders to enter heartily and sympathetically into the beautiful and powerful function which they exercise in the life of the Church of God.

It is manifest that such an institution is in many respects unique. Many theological seminaries are striving zealously and often with high scholarly standards to train men for the ministry; some of them are taking account of modern diversified forms of Christian activity by the introduction of a certain amount of instruction in pedagogy or in child psychology or in Sunday-school methods. But here is a seminary providing in the amplest way for the most scholarly training in all the departments of study recognized as needful for ministerial training, and along with this providing an equally adequate and scientific training for the varied forms of Christian service, not through the necessarily fragmentary and imperfect way of slightly differentiated courses of so-called departments of one school, but with each form of service provided for in a distinct school, each with a faculty composed of men recognized as specialists in their respective fields, each with its own full curriculum, and all bound together with one great spiritual aim. It is not a school in a university moulded by the secular ideal which has come so largely to dominate many of the great universities of the country, but it is itself a university, all of whose life is animated and directed by its spiritual character and purpose.

In attempting to describe an institution of this character it is

easy to fall into the use of the name "University," and people often speak of The Hartford Seminary Foundation as a religious university, or, as one secular daily described it, "A great university of practical religion." The charter in describing its character calls it a "corporation in the nature of an interdenominational university of religion." Those directly concerned in its organization have been reluctant to assume that large name, and yet it does describe the real nature of the institution. It does propose to be, as is the university, a group of graduate schools, each with its distinct faculty and functions, each serviceable to the others, and all under one administration. It is proposed that the institution shall always stand, as the university does, for the highest scholarship on the part of instructors and students. It is proposed that the work of the institution shall be directed towards two ends—the scientific acquisition of knowledge and the training for specific professional service. But it differs from the ordinary university in that its aim is only in part the pursuit of learning or the acquisition of technical skill. The whole institution and each of its constituent schools is dominated by one purpose and directed to a single end—the bringing to realization of the Kingdom of God on earth. Its dominating and regulative aim is to learn and to teach the Christian religion as an historical fact, as a vital experience, as a social force, as a cosmic ideal, as an ultimate reality.

In this way a powerful spiritual impulse can hardly fail to be given to each class of students. The very atmosphere of these schools is charged with the religious spirit and aim. The deadness which is apt to creep over any religious institution which exists alone, working and living within narrow bounds, is warded off. The variety of institutional life, of vocational aim, of faculty management, combined with the sense of a common devotion to the one great and overwhelming task of establishing the Kingdom of Heaven and its righteousness in the world, goes far to preserve continually that glow and fervor without which no man or woman can be really trained for religious service. The intellectual outlook of all, while they are concerned fundamentally with religion, is charged and enriched by the great variety of world connection in which they are profoundly and continually interested and engaged.

Moreover in such a group of schools the students during their period of training for one particular field cannot fail to get a vital and practical acquaintance with the ideals, the methods, and the needs of the other fields of service in which the Church is engaged, and inevitably acquire a respect and regard for other work and

other workers. In such a scheme of religious education and of training for all the varied forms of Christian service, the whole field of special training for special forms of service is treated for the first time as a unity and is placed on that high level of intellectual, spiritual, and professional efficiency which is essential to the accomplishment of the great end in view. It is hardly possible to exaggerate the influence upon the whole life of our Protestant churches which will be exerted when into these various forms of ministry men and women pass from such a group of schools that give an adequate preparation for them and that are themselves bound together by a single dominating spiritual purpose.

ECONOMIC CONDITIONS OF THE COLLEGE STAFF

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In the effort to ascertain the compensation of college teachers, use has been made of statistics published by the Carnegie Foundation, those contained in the reports of two denominational college boards, and of information received in reply to personal request.

The report of one denominational board gives in each case the total salaries, the number of instructors, and a classified enumeration of students. Eliminating from this list those colleges which are not under denominational control and which should not have been included, there remain sixteen colleges in which the average salary is from \$613 to \$1,850, but it exceeds \$1,100 in only five. The three distinctly denominational colleges, having no preparatory department, have the several averages of less than \$1,900, less than \$1,200, and less than \$700. These are averages of all salaries.

The report of the other board gives scarcely so much detail, but it is sufficiently suggestive. Thirty-one of the forty-three schools have more than 100 students enrolled in college courses, while only six are of the academic type. It is very evident that the salaries must be very low, since the total expenditure per teacher is from \$400 to \$4,000 per annum. In most of those of the highest class the full professor's salary is from \$1,400 to \$1,800, in one case about \$2,500, and in another about \$3,000.

Available details are given in the Carnegie Foundation report for 1907 and in the Bulletin Number 2, issued in 1908. According to reports received from seventy-two colleges and universities of recognized standing as well as from thirty state or city institutions, the salaries are:

1. In colleges not supported by public funds: Assistants, \$100 to \$900; Instructors, \$350 to \$1,800; Assistant Professors, \$850 to \$2,700; Associate Professors, \$1,100 to \$2,700; Full Professors, \$1,400 to \$4,400.

2. In colleges supported by public funds: Assistants, \$200 to \$1,138; Instructors, \$600 to \$1,400; Assistant Professors, \$1,000 to \$2,250; Associate Professors, \$1,500 to \$3,189; Full Professors, \$1,650 to \$4,788.

These figures are not wholly comparable; in some colleges there is no distinction between assistant and instructor; all in the lower grades are grouped as one or the other; similarly, some colleges have no associate professors or no assistant professors; and this accounts for the extreme variations, in part. But taking the figures as they stand, one cannot point to them with pride. In two universities and one public college, the average for professors is above \$4,000, but these are in New York and Boston; in five, also in great cities or within the commuter-area, the average is about \$3,500; five others in great cities give \$3,000 to \$3,100, as do two state institutions, one of them in a large city; twelve colleges, eight of them in large cities, report \$2,500 to \$2,900, as do also five state universities, all of them in expensive localities; thirteen pay between \$2,000 and \$2,500, six of them being in large cities or within the commuter-area; ten state universities give about \$2,000, while below \$2,000 are thirty-six colleges, state and private. More than one-half of the reporting colleges pay \$2,000 or less to the full professor; teachers of lower grade receive enough less to make distinction in grade apparent.

It is sufficiently evident that in by far the greater number of schools authorized to confer degrees the salary is not inviting; that even in the firmly established colleges the salary of a full professor is not attractive. But this statement is incomplete; in the larger colleges there are few full professors, many of lower grades. Promotion is very slow. In the colleges reporting to the Carnegie Foundation, the age at which the grade of full professor was reached is thirty-five years and upward in thirty-five; in eleven it is thirty-three and thirty-four; below thirty-three in nine and below thirty in one. An examination of biographies in Cattell's "Amer-

ican Men of Science" gives proof that few men attain the rank of full professor in a college of good grade until after passing the age of thirty-five years.

The question at once arises: What is a proper salary for a college professor? (The term is used here as employed in the older institutions to signify one who, after service as instructor, has worked slowly upward until he has attained this rank.) The reply depends on the respondent's point of view. The college man earned little or nothing during his undergraduate course and, if he have taken graduate work deserving the name, very little during the later course. When, at twenty-five, he begins to teach, he is convinced that his salary should be large compared with that of men in some other professions because his years of preparation were many and because his hours of labor are long and fatiguing. The average man in the community has no sympathy with any such notions. He knows that the years spent in college should not be considered; they were merely years of sport, not of work; the long working hours mean nothing to him; he loafs in his shop more hours than the other man loafs in the class-room; talk about need of constant study seems to him absurd, as a teacher should know his subject so thoroughly that any additional study should be unnecessary. The usual college trustee is a prominent professional or business man, so long out of college that his conceptions of what a professor has to do are rather hazy, but some impressions remain which fit him to judge respecting both policy and curriculum. The professor is not, in his opinion, a very important matter; the really important factors of the college are the trustees, the president, the chairs of instruction, and the students.

The college teacher's work is continuous and laborious; it is all-important to the community. But one must be judicial in considering the question; there is nothing in a professorial chair which gives especial worth to the holder, but the usefulness of the chair depends wholly on the character of the man who occupies it. One reason for small salaries is the great abundance of small men among the candidates, to whom a salary, whatever it may be, is an inducement.

The question concerns the salary of a competent man. There is no reason why his salary at the outset should be greater than that of the young lawyer or physician, except that his whole time is required. The college which makes the test should not be expected to pay a large salary; he must prove his worth as the others must prove theirs. The first appointment should be for one year

and the salary should be small; if the appointee show himself qualified, he should be reappointed for a longer period, with salary increasing as his usefulness increases, until at length he receives a permanent appointment and is placed in the line for promotion.

A professor's services have no absolute value, such as is placed on gold or platinum. They are to be compared rather with coal and iron, of which the price differs according to locality. The salary of a professor in a village in the West or at some distance from a large center in the East need not be equal in dollars to that of one in a large city. But the salaries are small, even the best of them, so that professors, especially in the great cities, must supplement them by outside work.

A matter for serious consideration is the absence of what may be termed grand prizes such as exist for lawyers, physicians, and engineers. Eminent men in those professions receive large incomes and great meed of honor as reward for industry and for skill acquired during long years of application. But no such reward in money or honor awaits the college professor.

Another matter equally deserving of consideration in this connection is the changed standing of the professor. Forty-four years ago, when the writer became a college professor, the class-room work required ten to thirteen hours a week during nine months of the year, so that, after addition of hours needed for special study, there remained ample time for investigation. But that "leisure" disappeared in most departments of college work, but more especially in the scientific departments, more than a score of years ago. The introduction of laboratory teaching, vastly more laborious and nerve-racking than ordinary class-room work, added to the required hours. The unhealthy expansion of our colleges, without compensating increase of income, has been made at the expense of the college staff, who are compelled to spend more hours in the class-room. Too often the college receives only the work of jaded men, whose minds are dwarfed through lack of contact with other workers and through lack of opportunity for independent thinking. As another outgrowth of the expansion and of the great influx of men who ought not to go to college, the professor is lightly esteemed by a considerable proportion of the students. He is much less important than the football coach, as is noted by the daily papers.

The college professorship no longer offers inducements to ambitious men in science and literature. The mode of living has been changed throughout our land as in enlightened lands everywhere. If our colleges are to be manned properly, they must recognize this

fact, must remember that college professors are not hermits. The salaries should be increased, for in very few instances do they equal what some enlightened boards of trustees regarded as a minimum forty years ago. They should compare favorably with those of similarly well qualified lawyers or physicians.

The office of professor should be restored to its former dignity; it should be regarded as all-important, and college should become a place for study, not for play; a place where faithful students will be honored. The time has come for putting an end to competition for students and to the constant reiteration of false statements respecting the relation of college attendance to a man's success in life. A very great proportion of the chartered colleges should be deprived of the right to confer or to sell degrees and should be reduced to academic grade. The elimination of low-grade medical schools within recent years has proved its feasibility. If the colleges and professional schools of higher grade would refuse to recognize the degrees, the reform would come speedily. Colleges with moderate income should be colleges only and should not give graduate or professional courses which fall within the scope only of great universities with large faculties and corresponding income. The millennial condition will arrive when consolidation of rival institutions becomes the rule and denominational pride ceases to parade under guise of love for education.

But this involves much more. With increased salaries the colleges should demand higher qualifications. One is told that low salaries are due to overabundant supply of candidates, which may be true in one sense, but not in another. If our colleges were what they should be, if their success depended on the quality of the professors and not on the number of "chairs," the lack of proper candidates would be painfully apparent.

It is time to abandon the notion that college teaching is altruistic work, involving the conception of self-sacrifice. That notion should be cast on the rubbish heap. It is the salve which college trustees apply to conscience when they fix salaries and it is the consolation of ill-fitted men occupying professorial chairs in petty colleges. Ability is worth money and comfort in this day; literary and scientific men of ability are much in demand. If colleges are to have such men, the salaries must be increased greatly or the hours of required labor must be reduced in so far as to make possible other and more profitable work. In this way alone schools of law and medicine have secured the services of eminent men. Unless the conditions be recognized, professors will become mere lesson hearers.

One other suggestion remains. Professors will not receive the economic consideration or the respect which is their due until after recognition of their right to representation on the board of trustees. They alone know the needs and the work. No university board of trustees, dependent only on the president's report, can deal intelligently with affairs of the several schools, no matter how faithful, honest, or honorable that president may be. He has serious limitations in knowledge and, being human, has his preferences. Some trustees object to this suggestion, asserting that the faculties are not fitted for work as trustees. This may be true of some faculties. In such cases, where the trustees cannot entrust a share of the responsibility to the men whom they have selected, it would be well for the negligent trustees to resign and to turn the trust over to men who will be more conscientious in performing their duties. The sad condition of affairs in American colleges is due very largely to the failure of trustees to come into close contact with the professors.

WHO SHOULD GO TO COLLEGE

IS IT POSSIBLE TO ARRIVE AT STANDARDS BY WHICH TO DETERMINE THE SELECTION OF THOSE WHO FOR THE SAKE OF SOCIETY SHOULD RECEIVE HIGHER EDUCATION?

EDWIN A. KIRKPATRICK.

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I assume that the higher education here referred to is cultural rather than vocational. The question suggests that society rather than the individual should decide and control the matter. This view I do not accept without considerable limitations. I dare not restrict the individual's aspiration for self development in any way save when it seriously interferes with the aspirations of others.

In order to understand the situation, a very brief historical reference will be helpful. At the time of the Renaissance, guilds of all kinds flourished. The interest in learning at this time led to the gathering of seekers after knowledge into the universities and to the formation of scholastic guilds. The A.B. degree was given to those who had passed the apprentice stage of learning, the A.M. degree certified to their ability to work independently as journeymen, and the Ph.D. to their ability to plan work and direct others as master workmen. Naturally as the system developed, more defi-

nite standards were established for determining who should have the degree. This led also to the setting of standards by which it was determined who should be admitted to apprenticeship, or in other words, to colleges.

With the growth of high schools and the greater number of persons seeking higher education, the increase in number of subjects offered in high school and college, and the several varieties of bachelor degrees now given, the question during the last few decades has become increasingly insistent and puzzling. The standard most used has been the amount of knowledge of certain subjects as tested by examinations. This means of selection has been modified somewhat by increasing the number of subjects upon which examinations may be taken, and also by the substitution of records of high schools for examinations.

The method of selecting by examinations has never been very satisfactory. Various scientific investigations have shown that it is very unreliable. The entrance examinations of a large number of men who entered Columbia University were compared by Dr. Thorndike with the records that they made during their course. The correlation was found to be so slight that prediction as to what records a student would make in the university could be made with more assurance by examining the records of some other member of his family who had preceded him in college, than by examining his own entrance examination marks. Since those who were poor in entrance examinations made on the average about as good records as those who did well in entrance examinations, there is no good ground for supposing that those who failed to be admitted would not have made good students.

The unreliability of a knowledge standard as tested by examinations is clearly proved by the careful investigations of Dr. Starch and Dr. Elliot, who had the same paper in English marked by different teachers of English, with the result that the marks ranged from 50 per cent to 95 per cent, while the average deviation was about five. With a paper in geometry the range was greater, 25 per cent to 90 per cent, though the average deviation was about the same. In history the results were similar.

Selection by high school records is more reliable. Careful statistical studies made by Dr. Baldwin and Dr. Dearborn show that there is in general pretty close correlation between the marks of the same persons in graded schools, high schools, and colleges. Colleges are therefore wisely insisting less upon a certain minimum mark in specified subjects, and counting more upon the fact that a

young person has persisted for four years in preparing for a higher education in a way that has met with the approval of his teachers.

Dr. Colin Scott has recently made an interesting study of a method of determining general mental ability which is less artificial than scholastic standards and more in accordance with what obtains in life outside of school. Students in a normal school were asked to grade their classmates as to brightness. The degree of correlation in their judgments was surprisingly large, being an average of $+.84$. The grading as to brightness given by teachers who knew less of the pupils' activities outside of class than did classmates, was $+.65$.

The importance of judgments based on other than scholastic work is indicated further by the fact that a teacher whose judgments of pupils she had taught, correlated with the average judgments of their classmates to the extent of only $+.39$, was able, when she interviewed for ten minutes pupils she had not taught, to grade so that her judgments correlated with that of their classmates to the extent of $.54$. This and the fact that poor students in college often succeed in their life work while the best students sometimes fail, suggests that scholastic standards may not be the only or the best standards by which to judge possibilities of social efficiency.

Another interesting test was made by Scott. He asked each pupil to grade herself in comparison with her classmates and it was found that the pupil's estimate of herself correlated to the extent of $+.96$ with the average judgment of her classmates. It seems not improbable that most persons who have frequent opportunities to compare themselves with others, estimate themselves with a considerable degree of correctness. This suggests that perhaps young people may select themselves for higher education better than they can be selected by teachers or examiners.

In this age of rapid development of psychological science it is not strange that educators should turn to the psychologist and ask if he cannot supply tests of mental ability for applicants for a higher education as well as for the feeble-minded and for those entering upon various vocations. In response to this it may be said that the tests for feeble-mindedness, though valuable, are not yet perfected, that no tests for vocational ability are as yet recognized by scientific men as reliable, and that the tests thus far given college students have not been very promising. The sense, motor and memory tests given to students at Columbia show no correlation with college records. At the recent meeting of the American Psychological Association in New Haven the subject was discussed with a good

deal of interest and many seemed to think that valuable tests could be devised, but no one was prepared to offer any as possessing proven value. Personally I believe that psychologists can prepare tests that will be more reliable indications of ability than are examinations, and that vocabulary and association tests could be prepared that would be good indications of the extent and kind of knowledge possessed by applicants for admission. I think however that it will be many years before such tests will be perfected, and even after they are perfected so as to test accurately persons who have not had special training, I doubt if they can ever be prepared in such a way as to catch those who have been coached for just such tests.

Our conclusions up to this point, then, are that as yet there are no standards by which society can accurately determine who should have a higher education, and that the prospects of finding such standards in the near future are not promising. A score of years devoted to searching for general truths and noticing individual differences, gives me no ground for even thinking it possible that the abilities and possibilities of individuals can be accurately measured by a few simple tests.

In my judgment, then, standards will never be found that are sufficiently accurate to justify society in authoritatively saying to one, "You must take a higher education," and to another, "You will not be permitted to take a higher education." We can, however, supply youths with means of judging their own fitness for higher education. Teachers and psychologists in co-operation can, I believe, work out standard tests in various lines, with rules for grading them, that would be of great help in enabling a youth to tell whether he is ready for advanced work in special lines.

The vocation of a scholar is now a limited one, while there is a very strong demand that men of every vocation shall in this democratic country have some culture.

Supposing the ideal of higher education for many men in various vocations to be correct, we may now look at the means used by society to attain it. These means are merely an elaboration of those used when higher education was for a limited group of scholars. Nearly all colleges and universities pride themselves upon their standards of scholarship and make it more or less difficult to become an apprentice and to get a college diploma which certifies that the work of an apprentice has been done. Pressure is brought to bear upon both undergraduates and those who wish to take post-graduate work to direct their efforts toward securing a degree. We talk as if secondary and higher education were open to all, but as a matter of

fact large numbers are absolutely refused such education while many who have no real desire for it are artificially induced to pursue scholastic courses. Members of the scholastic guild are like trade unionists who seek to heighten their own power by limiting the number of young people who may become apprentices in their vocation.

If the good of society demands that a guild of scholars shall be maintained and that a high standard among them shall be upheld, this attitude may properly be retained with reference to those who wish to become members of that guild. But how about those who do not wish to pursue the vocation of the scholar yet wish to obtain culture as citizens?

Now there is a legitimate place for the trade unionist and for the scholar, but if the belief now current that higher culture is desirable for men of all vocations in so far as they are able to acquire it, is correct, what justification is there for educational institutions, especially those supported by public funds, being run as closed shops? So powerful is tradition and prejudice that most higher institutions pride themselves upon the small number of special students that they have, and are generally ashamed to run as even partially open shops by showing laxity in their entrance requirements. The principal exception to this is now to be found in university extension classes and in summer schools where no entrance examinations are given and no attempt is made to apply standards and decide who shall and who shall not have the benefits of a higher education.

The fundamental assumption in these open educational shops is that a higher education is likely to be good for those who wish it and that no one will wish such education or take the trouble to get it unless he is sufficiently prepared to be able to get something from the courses offered. The fundamental assumption in the closed education shops is that young people wish to join the guild of scholars, and that whether they are fitted so to do must be determined by authorities of the school by the application of certain standards. Now although I have a great deal of respect for the guild of scholars, I have much more interest in the more democratic opportunities of the open shop.

Whether a higher education is desired by many individuals will be determined by the variety of cultural material that is provided to meet the interest of diverse individualities, the form in which the culture is offered, the sentiments of associates, and the social or material rewards offered by society to the successful absorbers of culture. Besides these things that make culture attractive, are many

others which influence the individual's judgment as to whether he is prepared or can prepare to obtain this culture. He is guided in deciding whether he can profit by a given type of higher education not so much by direct consciousness of power as by previous successes and by the opinions of companions and instructors. As representatives of society teachers should, in my judgment, strive not so much to measure the pupil, as to give him opportunity to measure himself. Even if there were no difference in the test given, the fact that the responsible decision is in one case the teacher's and in the other that of the individual himself, makes a tremendous difference.

Teachers are now continually hampered by scholastic ideals and by the idea that they must apply the same standard in a uniform way to all their pupils. If the responsibility rests upon the individual, then individual qualities of strength and weakness may be brought to light that general standards leave untouched.

The most advanced business men now recognize that individual responsibility and individual peculiarities must be recognized if success is to be obtained. Colonel Goethals could never have done the magnificent work that he did by any system of general standards that has ever been devised. He did not say, "You must reach a certain minimum standard," or "When you reach a certain standard you will receive the maximum reward," but he stimulated every individual to better and better work by keeping and publishing a record of what each accomplished.

Enlightened judges also see that justice to the individual and the good of society can never be secured by general laws. Hence reforms are demanded, and special courts that permit individual study and judgment instead of requiring the application of rigid law are being established. Even prisoners are being treated as individuals and made to feel personally responsible.

Why do our higher educational institutions persist in trying to apply imperfect general standards in determining who shall enter colleges and who shall graduate? The teacher and institution establish certain general standards that must be met in order to get the record or degree. The pupil naturally takes the easiest way to get the mark or degree and the teacher tries to prevent him from getting it without attaining some culture in the process. Does the teacher always succeed? Suppose the responsibility for getting culture were the pupil's and the teacher had only to stimulate him to get it, point out the best way to get it and show him how to know that he is getting it. Would not both work much more effectively?

By wise action the society of today may select for education and educate the leaders of the next generation. My view is that society should select youths for higher education, not by exclusion or compulsion but by attraction. I would have society select individual youths for higher education by means of attractive ideals instead of marking them off into classes by means of standards and saying to one class, "You may have a higher education," and to others "You may not." Again, do not misunderstand me by at once classifying me with the advocates of a "soft pedagogy." I do not suppose for an instant that a youth will push vigorously forward toward an ideal bouquet of culture along a path strewn with thornless roses. Give him difficult things to do, not for practice in overcoming difficulties, but difficult things that he can be led to feel are worth while doing.

Tests such as are now given and also a variety of others should be given students, not to enable the teachers to say whether they shall be passed or graduated, but to help reveal the youths to themselves so that they shall know whether to go on with their education, and if so in what lines they should pursue it, and also how soon they should graduate themselves into the larger work of life. Such tests will incidentally reveal to youths their weak points, but they should be of such a variety as to reveal to each one some possibility of strength, something that he can do better than his fellows. With frequent opportunity to compare the work of other youths with his own and to see how well he is able to meet certain standard tests, it will be an exceptional individual who will persist in taking subjects that he is not prepared to take. Only the feeble-minded will need to be prevented by authority from taking subjects or courses from which they get nothing.

But what about those who take a course largely for amusement and make no effort to master it! Shall they be allowed to waste the time and energy of the teacher with no prospective benefit to society? By no means. The teacher as well as the student should be free. He should take means to test the real desire of his pupils for what he has to offer by requiring work that demands effort and should decide, not by any mechanically applied standard, but by his knowledge of the individual youth and after a conference with him, whether he should be allowed any longer the privilege of getting the small amount of culture of that kind that he is getting. If the time of teacher and pupil is being wasted, the pupil should drop the course and take some other into which he will care to put more effort. If there is nothing in the higher education that appeals to

him he should be advised to give it up. Instead of being given a degree, students (except in closed educational guilds) should be given a certificate stating that they had been permitted to take certain courses in the institution for a certain length of time.

I realize that improvements are to be made by evolution, not by sudden revolution. Hence I do not say, immediately abolish all degrees, but I do say, rapidly increase "open shop" educational activities and substitute for examinations and marks, educational and personal history and objective tests that enlighten the individual regarding himself, and above all do I say, place the responsibility for obtaining culture more and more upon the individual. If this is done, the persons who for the good of society should have a higher education will become able to select themselves for such education and to graduate themselves when it has been properly completed.

I hope the time will come when it may correctly be said, "He entered college" and "He graduated from college," instead of "He was admitted to college," and "He was graduated from college."

COLLEGE TESTS IN VOCATIONAL DIRECTION

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There is at present a tendency to confuse placement and vocational direction not only in the matter of methods of procedure but also in regard to purpose or aim. Placement consists wholly in attempts to secure positions or "jobs" for students. Placement is concerned primarily with the immediate needs of the applicant and is only indirectly concerned with his future career. The usual "employment agency" or "efficiency bureau" maintained by the majority of colleges is a peculiarly ineffective means of starting a student on his life work. Such bureaus possess little or no knowledge of the qualifications or capacities of the applicant, and are equally ignorant as to the aptitudes demanded by the position. It is small wonder that such placement bureaus are held in low esteem by employers and students alike. Vocational direction must be established at the beginning and not at the end of the collegiate course. It must seek to know what aptitudes or capacities are found in the student, and to advise with him in the choice of his collegiate vocational course.

The method to be followed in vocational guidance as well as in vocational training is determined ultimately by the theory regarding the nature of the mind. Here the greatest confusion exists. Many view the mind from the standpoint of content only. They regard the whole educational process as a method of filling the mind with information. Starting with a "blank tablet," educators endeavor to give the mind such information as shall be of value in after life, believing that minds differ in content only, and that a course in a medical school will give the required content for one vocation, or that a course in a law school or engineering school would have been equally effective in giving the content necessary for success in other professions. Under this theory the parent takes no account whatever of the child's capacity or aptitude, and assigns him to a professional career with the firm conviction that success will be inevitable if the child receives proper instruction. Under this theory no vocational guidance is necessary. If medical experience be given, the boy becomes a doctor; if pedagogical experience is given instead, he becomes a teacher. Poets and painters differ from engineers and carpenters in mental content only.

The biological or functional view of mind, on the other hand, considers the mind as an organism, manifesting the various functions or capacities, the great purpose of education being the discovery and development of these capacities, the acquisition of knowledge being largely the necessary accompaniment of such training. Under this theory it is most essential that we shall know first of all the capacity of the student and encourage him in the choice of a profession for which his capacities are adapted, or, at any rate, to discourage him in the choice of any profession.

It is not my purpose to enter into a discussion of these theories, but simply to indicate that the acceptance of the biological theory makes it necessary for us to consider the aptitudes of the student and to point out to him the vocations in which his aptitudes are demanded and at the same time to warn him against entering vocations that require mental powers in which he is notably weak. We can find everywhere efficient tests of mental content. Most college entrance papers, civil service examinations and teachers' examinations are intended to give a basis for estimating mental content. These tests provide a basis for judging mental ability only to the extent that those who failed utterly to pass the tests are usually lacking in both content and power, but we cannot pretend that those who stand highest in such tests possess the greatest ability.

We are now striving to devise tests which should be as far as

possible removed from mental content and which shall indicate capacity rather than knowledge. After these tests have been sufficiently standardized, the results may be used as a basis of vocational guidance, provided the powers tested are those that are essential to success in particular vocations. A few tests of this nature have been devised. These tests include studies in reaction time, discriminative sensitivity, motor control, fluctuation of attention, types of imagination, formation of habit, etc. In the experiments which I have made on the formation of habit (the preliminary report of which was published in the proceedings of the second annual conference on Vocational Guidance), I believe there has been established a close correlation between the general ability of a student in habit formation and his success in certain vocations. We may confidently expect that in the near future psychologists will supply tests which will serve to measure mental ability and will be of the greatest assistance in vocational guidance.

A second method of securing data for vocational guidance has been very successfully employed in certain commercial establishments. These tests are based on introspection and make use of charts and personal questionnaires as a method of directing the employee in self-analysis. This method could be very easily adopted in colleges, and would serve an important function in assisting a student to become aware of his own powers and limitations.

The satisfactory development of vocational guidance in colleges will require the presence in the faculty of a consulting psychologist, who will advise with the students in matters relating to mental capacity and ability, and who will be able to indicate vocations for which these students are adapted.

The universities to-day are certainly in an anomalous condition when they offer splendid vocational courses in medicine, law, biology, pedagogy, engineering, etc., but do not provide any means whereby a student can discover whether or not he possesses the ability and power necessary for success in one of these vocations. Usually he does not learn of his lack of ability until he has passed through the training course and has entered his vocation. Then it is frequently too late.

THE GARY PLAN*

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The essential details of the Gary plan are as follows: Superintendent Wirt believes that the public school should claim a larger portion of the child's daytime than has been customary. Gary schools are therefore open from 8:15 to 4:30 each day except Sunday.

The extra time thus put at disposal of the school is allotted not to formal studies, but to beneficial exercises of various sorts, outdoors and in, under supervision; among others, the public library and the playground. To any legitimate child welfare agency, in Superintendent Wirt's opinion, children may be sent in small parties to receive its benefit during these additional hours. Among these welfare agencies stands the church. Hence, if the church is ready to handle children in this way during the week, the school is ready to send them, provided the parent consents. The school will send the children from one to six hours per week, as the church desires.

The time thus spent by the child is school time. The child, if not at the church, would be employed in some way at the school. The preference, therefore, which the parent expresses in signing the card by which the child is sent to the church, is a preference for the work done for the child by the church as compared with what he would otherwise receive at the school. The permanent willingness of the parent to have the child sent to the church must be secured through the quality of work which the church does. The school makes no demand on the church as to what is done there, and gives no credits or examinations in it.

The children are not all sent at once, but in groups composed of such grades as happen to be placed together at various periods of the day, in what are known as the auditorium periods. This creates a certain mixture of grades at the church which renders it difficult, if not impossible, for a single teacher to apply a carefully graded curriculum. But modifications of the plan are promised which will make the groups more homogeneous another year.

At the time of my visit only four Protestant churches were

*Extracts from the Report on Religious Education for Public School children in Gary, Ind., presented to the General Board of Religious Education of the Protestant Episcopal Church, by Rev. Lester Bradner, Ph.D., Director of Department of Parochial Education through the Sunday School and other agencies.

giving instruction; namely, beside the Episcopal Church, the United Presbyterians, the Congregationalists and the Methodists. Each of these was giving one hour per week of instruction to each child. But this hour was reduced in actual practice by the subtraction of the time required for coming and going to the school. The Orthodox Jews were giving, with a special teacher, six hours per week per child. The Servian and Croatian Romanists were also taking advantage of the plan. Other Roman churches, having already the advantage of their parochial schools, had not entered into the plan.

The numbers of each church group were surprisingly small, and this for various reasons; ours was the largest, amounting to some forty-five children. Other groups ran from twenty to thirty-five. It was very generally felt that parents were not quick to have their children sent to the church, and needed urging from the pastor. The distance of one of the schools was a deterrent factor.

On January 1, 1915, the following additional denominational classes were in operation: Baptist, Disciple, Presbyterian U. S. A., English Lutheran, Reformed Jewish, and the Gary Neighborhood House.

On January 1, 1915, the Disciple church classes included 233, Methodists about 165.

The success of the plan thus far seems to depend upon two conditions:

- (a) Superintendent Wirt acted on his own initiative, considering that the allotment of the child's school time was his own business, and not a matter for the school board to consider. The school board was not consulted. Yet I got no impression that they had any objection to the plan.
- (b) The abundance of school time is undoubtedly the crucial factor in the case, and this is due to the peculiarity of the so-called "Gary Plan."

One may reasonably infer that the ease with which the plan was put into experiment was due largely to the system under which the Gary schools are run.

How far the experiment will spread depends upon the readiness with which other communities adopt the Wirt idea in regard to public school operation.

The Gary plan appears to avoid all the difficulties raised by the civil law of the state or the Constitution, in that no instruction is given in the schools, no school funds are used for the purpose, and no compulsion is exercised over any child except by request of the parent. This suggests the reflection that the purpose of our laws,

as shown by the various ways in which the courts have interpreted them, is to guard rights of the religious conscience by preventing compulsory instruction in tenets not subscribed to by attendants at the school, rather than to deny the need or value of religion as an element in character-building. We should assume that they *favor* religion, so long as compulsion is avoided. We should assume that they take, fundamentally, a positive attitude toward religion as a whole, rather than a negative. Their efforts to promote liberty of conscience is really in behalf of religion.

I could not discover that Gary as a community, or the laity of Gary as church people, were particularly concerned about the experiment. This is probably because it did not originate in response to a popular demand, but as a venture in educational theory on the part of the superintendent of schools. So far as he himself is concerned, his interest proceeded farther than merely sending the children to the churches. He has inaugurated a plan by which eight of the pastors in Gary each give an hour of instruction once in two weeks, in the schools themselves, on matters of moral import or of general cultural interest. The list of topics for this instruction is distinctly non-religious, though of definite moral bearing, and is constructed by personal consultation between the superintendent and the pastors concerned. The superintendent calls upon all the pastors in Gary, irrespective of creed, for such assistance, on the theory that they are the best qualified men in the community to represent moral interests.

I believe it would be to the advantage of religious education if a definite movement were undertaken to test out in communities of medium size and some educational interest, the practice of excusing children from school for the purpose of religious instruction in the churches. One can consider the Gary plan as an experiment of this type, and yet the word "excuse" is not used in Gary to describe the theory of the action taken. In Gary it is the school that *sends* the child and the school sees that he goes. Whether this would be upheld should some legal or constitutional objection be raised cannot be predicted. But there ought, it would seem, to be no valid legal argument against the proposition to "excuse" for a good and sufficient reason. The superior advantage of the Gary plan over the idea of an excuse is that in excusing the child the school would seem to cease its control over the child's actual attendance at the church, whereas in the Gary experiment the school proposes to check up absences and enforce attendance.

To gain an interpretation of the legal situation, however, that

would make it valid for the public school to excuse children for religious instruction, would be a great step in advance. It would establish the principle and not leave it to rest on the authority of a superintendent of schools, or the mere non-objection of prejudiced persons.

In securing such a test the co-operation of both the school authorities and of the various local churches should be secured. The latter is, to judge from experience, the harder task of the two. The ministers of every denomination are sufficiently burdened to make it seem difficult for them to become managers of a week-day school of religion, and it is on them that the burden would fall. In Gary, at present, the ministers are the only teachers, and the burden runs from four to ten hours a week of class work.

I should recommend consultation with such agencies as the International Religious Education Association and the various denominational Boards of Education, to ascertain whether the selection of some one or two communities could be made, in which by common consent of the communions the matter could be pushed as an experiment. The places selected should be small enough to have the experiment managed effectively, so as not to swamp the churches with an unusual demand, or have much of the community indifferent and unaffected. If the plan could be shown to be successful in one community, it could be gradually introduced into others.

It would be unwise, however, to begin the experiment without the hearty co-operation of the educational authorities in the principal communions. It is not a plan that could be properly conducted by one, two, or three communions, acting without most of the remainder.

RELIGIOUS EDUCATION IN NEW YORK CITY*

An inter-church conference, called by the several ministerial bodies of New York City, to consider the question of the week-day religious instruction of public-school children, was held in the committee room of the Bible House on January 26, 1914. The following were present: Dr. George Alexander, Rev. C. P. Barnhill, Rev. Robert G. Boville, Rev. H. L. Bowlby, Prof. George A. Coe, Dr. E. P. Farnham, Rev. W. M. Horn, Rev. William Kirkwood, Dr. A. G. Lawson, Dr. Walter Laidlaw, Rev. Antonio Mangano, Rev. C. C. Robertson, Rev. Frederick Randolph, Prof. W. W. Rockwell, Rev. Charles H. Sears, Rev. Norman Thomas, Dr. G. U. Wenner, and Bishop L. B. Wilson.

Bishop Wilson was elected chairman, and Rev. Charles H. Sears, secretary.

After discussion it was resolved to refer the matter for further consideration to a committee of seven.

The following were chosen: Bishop L. B. Wilson, Chairman; Rev. Dr. George Alexander, Rev. Dr. Robert G. Boville, Prof. George A. Coe, Bishop David H. Greer, Principal John Tilsley, Rev. Dr. G. U. Wenner.

REPORT OF THE COMMITTEE OF SEVEN

Your committee appointed to consider the present needs of New York City in respect to religious education begs leave to report as follows:

I. Meetings of your committee have been held as follows: February 3, February 14, and February 28. At the first of these meetings, the following members were present: Bishop Wilson (Chairman), Bishop Greer, Dr. Boville, Dr. Wenner, Dr. Alexander, Prof. Coe. At the second meeting the same members were present. At the third meeting, Dr. Boville was absent on account of duties in California. The following members were present: Bishop Wilson, Dr. Wenner, Dr. Alexander, Principal Tilsley, Prof. Coe.

II. In accordance with the resolution under which the committee was appointed, consideration has been given to the following subjects: The existing relation of the public schools and their teachers to religion and to religious organizations; various proposals

*Report of the Inter-Church Conference called to consider the question of Week-Day Religious Instruction in New York City.

for seeking the co-operation of our Catholic brethren in measures looking toward a general provision of Christian instruction by churches; the specific proposals that the Protestant churches undertake week-day instruction in the vicinity of the various public schools; the already existing agencies for Protestant religious education, and their needs; finally, in view of all these matters, the problem of what all in all is the wisest next step for united Protestantism to take, in respect to religious education.

III. In respect to our relations to the public schools, your committee holds:

(1) That it would be unwise to ask our city schools to assume any religious function beyond the reading of the Scriptures, which is now required.

(2) That the ministers of the city should support our public schools not only by public utterance, but also by becoming personally and sympathetically acquainted with the teachers and their work.

IV. Your committee recognizes the desirability of the week-day instruction in religion, particularly for children who are not now reached by any religious agency. But it does not seem wise, even if it were possible, to think of week-day instruction as a thing by itself, apart from the regular work of the churches in religious education. We have no new forces available for the work of week-day instruction. If it is undertaken at all, it will fall as an additional burden upon those who bear the present responsibilities. It has seemed to your committee, therefore, that the questions that press for our decisions are these:

(1) What is the most practicable forward step that the Protestant churches can now take toward a system of religious education that shall be both permanent and adequate? (2) How can we unite the Protestants of this city in taking this step?

V. Already scores of ministers in this city are giving week-day religious instruction in their own churches. We confidently look forward to a time when this will be a universal custom. If a single church, or group of churches, situated in the vicinity of some public school, should see its way to an experiment in maintaining a well-equipped, well-taught week-day school of religion, the enterprise might well have our sympathy and support; but we would deprecate the inauguration of any method that does not promise both efficiency and permanence. Further, your committee is convinced that for the present at least the field for our united endeavor should be the home and the church school, whether it meets on Sundays or week-days. In spite of the untoward conditions of city

life, home training in religion can accomplish far more than is now even attempted. The home is the central citadel of Christian nurture. Let us not surrender it! As to the church school, the forward Sunday-school movement of recent years is full of encouragement, but it is bringing to us a burden of duty that even the ministers of the city have not as yet fully and frankly recognized. Too often the church fails to realize that teaching the young is of the essence of its life and mission. Too often the ministers fail to see that teaching is one of their primary functions. Our greatest immediate need is deep, intelligent zeal for religious education in the home and in the church school.

VI. Your committee suggests, therefore, that this Inter-Denominational Conference can best fulfill the purpose for which it was created by starting a movement for religious education by means of the institutions—domestic, denominational, and inter-denominational—that already exist. To this end we recommend the adoption of the following preamble and resolution:

Whereas, Religious instruction is excluded from all schools, supported by public taxation, so that the responsibility for religious education falls entirely upon the home and the church; and

Whereas, The conditions of city life have made serious, though not always unavoidable, inroads into family religion and the training of children therein; and

Whereas, Multitudes of children of school age within our Protestant constituency are outside our church schools; and

Whereas, Our church schools are, as a rule, far less efficient than they can be made by the application of principles and methods already approved by experience; therefore

RESOLVED. That we will endeavor to persuade our various ministerial associations to plan for a city-wide revival of religious education. To this end we will recommend: (1) That a permanent inter-denominational committee on Religious Education be created; (2) that the City Sunday School Association, together with the Committee on Religious Education of the Federation of Churches, be requested to prepare and submit a plan of specific measures for advance in both the home and the church school; (3) that the permanent committee, after approval of such plan, take steps for a simultaneous proclamation and propaganda within all the churches, and for paying the necessary expenses.

In the unshepherded and the unskillfully shepherded children of the city we hear the Christ calling to us. He calls us to arouse ourselves to the central issues for our religion in the City of New

York. He calls us to enter the open door of new knowledge which we have not applied. He calls us to a glorious work for which in His strength we are well able.

Respectfully submitted

L. B. Wilson, Chairman; George Alexander, George A. Coe, David H. Greer, John Tilsley, G. U. Wenner.

BEYOND THE JUVENILE COURT

CORRELATING THE PUBLIC SCHOOL AND THE HOME

CHRISTOPHER G. RUESS.

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It is better to form a good citizen than to reform a bad one, and in general it is cheaper and easier. The penitentiary is a more hopeful approach to the problem than the gallows, the reformatory than the penitentiary, the juvenile industrial school than the reformatory, and the probation system is better than any of them. But is not the home the ideal, upstream, strategic point of attack? And since the great majority of our citizens are fairly good citizens, is not the home, despite its many weaknesses, and its lack often of community support, a pretty successful institution after all? If we could help the ordinary home to turn out a still greater proportion of normal citizens, would there be so very much left for tinkering institutions? Is there not something farther upstream than the juvenile court? Is not the juvenile court chiefly a curative institution? Is not our true unit the home, and is there no better way for the community to help the home than by means of the juvenile court?

JUVENILE COURT TREATMENT

Since the origin of the juvenile court as an institution in Australia about 1890, and its rapid extension to Canada, the United States, and the civilized world, a vast system of juvenile court work has been growing up, which is just about to crystallize into relatively fixed institutions, permanent separate courts, great probation staffs, large detention homes, and a new faith in locking the barn door after the horse is stolen. Before so many officers and employees acquire these quasi-vested rights in so many paid positions,

why not ask ourselves whether there is not a more nearly normal, positive and preventive approach to this problem?

In scores of juvenile courts throughout the United States the incongruity of settling home problems in courts has so impressed those actively engaged in the work, including many sensible judges and probation officers, that there are few courts which do not practice the settling of cases in the probation office rather than in the court, and in some instances two-thirds of the boy and girl problems are thus adjusted. The question arises, however, Is the probation office, any more than the juvenile court, the proper and obvious place to settle these problems?

COURT-AND-HOME VS. SCHOOL-AND-HOME

In short, is not the child discipline problem rather a school-and-home than a court-and-home problem? Are we not trying in our entire juvenile court system to turn an educational task into a court task? Has not modern Mercy led us off on a false trail? Beautiful as has been the ministry of the juvenile court (the writer has been a probation officer for seven years), is it not owing to the backwardness of our school system that such a ministry was ever necessary or excusable?

The writer proposes, therefore, that, except in rare instances, apparently calling for force, or the use of certain public funds (such instances can be made fewer), the work of the juvenile court gradually be taken over as part, but only part, of a larger and entirely normal work, namely, a home department of our public schools, under the supervision of skilled home-and-school visitors. This plan the writer has publicly and privately discussed and advocated for several years; it has grown out of his own juvenile court work. He has no doubt that the same or a similar plan is hovering near expression in the minds of numerous juvenile court, school, settlement and other workers with the child-problem. It has no doubt already been tried out in many details in several cities. It is in accord with the spirit of the times.

Once upon a time the doctor and the minister fairly well covered the ground, filled the position of home-counsellor in many a difficulty, including the problem of the growing, the mistake-making boy and girl. The parish-visitor relation has very largely disappeared. Much of the community is churchless, much is half-churched, and the minister is not as formerly the consulting expert of the average home. Medicine has divided into numerous spe-

cialties, and the wise old family doctor and counsellor of the past is a disappearing figure. The writer is not intent upon praising the so-called good old times, but, truly, is there anyone who will say that the loss of this old parish-visitor relation of the old-time doctor and the old-time minister is not a real loss?

SMALL CLASSES THE SOLUTION?

Some have suggested that this need be met by reducing to twenty or twenty-five the average school class, and letting each teacher know all his or her pupils in their homes. This, however, would nearly double our cost of teaching. Moreover, does anyone believe that enough teachers could by any possibility be found adapted to serve as consulting experts in solving child and home problems of this sort?

Yet some closer connection between home and school is desirable. If the number of pupils per teacher can be generally brought down to as many pupils as there are school weeks in a year, say thirty-five or forty, then we may eventually with reason expect each teacher to visit one or two homes each week, or each home once or twice a year, coming to know the homes at least to some degree. No visit would be considered a visit unless both parents were seen. This would mean evening work (or pleasure?) and could well be obtained, if necessary, at the cost of reducing other outside or "home" work of the teacher. No one, of course, would think at the start of simply forcing this plan on any body of teachers. It would be initiated as a voluntary matter. Soon it would be clear that it was making the teacher's work easier and more delightful, and was broadening the teacher, and it would not be considered a burden at all. Critics of the teacher now say that he (or she) has usually a petty outlook on life, and is personally dwarfed by dealing exclusively with children. Contact with both fathers and mothers in their own homes would tend to correct any such condition. Will it not some day seem utterly absurd that teachers ever did try to mould the minds of impressive children, and were trusted and permitted to do so, without knowing the parents and the home atmosphere?

Home-visiting of the average home by the average teacher, however, must be to some end. Note that it is not the visiting of the unusual or the abnormal home, but of every home, that we are considering. The school system needs a new department,—call it the "home department." The head of such a department, and

the workers perhaps, for the present, would be chosen largely from among skilled and wisely experienced social workers (some teachers, too, are ripe for this work), men and women of thoroughly democratic spirit, liberal-minded, sympathetic, perhaps of middle age, who have dealt with old and young, publicly and privately, and have learned how to meet emergencies and novel situations.

NEIGHBORHOOD EXPERTS

Eventually, but not at the start, every school of three or four hundred children, in addition to the closer association of the individual teacher and the home, would have a man and a woman as home-and-school visitors, not members of the teaching staff, these two to work as a team, one to specialize on the boy problem of the particular neighborhood, the other on the girl problem,—normal boys and girls as well as unusual children.

Have not the social settlement, the juvenile court, and our parent-teachers' and mothers' clubs been hinting for years at this fruition? Is not the time ripe for the exact working out of the plan and for experiment in some progressive city? The community which first does this will become known as a pioneer in the greatest school transformation of our times.

SOME PRACTICAL ILLUSTRATIONS

Let us see in a practical way what we might reasonably expect of the home department of our schools. What would the home-and-school visitors do with a day's opportunities? How would it be a step beyond the juvenile court? A few illustrations will suggest the field of work.

a. In studying his neighborhood a home-and-school visitor finds that a group or gang of boys is in the habit of idling, smoking, degenerating at a certain fence corner. A quiet conference with individual fathers and then with a group of fathers involved leads to the fitting up of a little boys' club house in the back yard of one of the boys, in which all these fathers take a keen interest.

b. A home-and-school visitor finds a home where the children are being brought up on the streets by reason of the unhappiness of the father and mother, due to the father's "bad luck" and reduced earnings. After some effort the visitor secures for the father a better position, with better wages, bringing peace into the life and home of the parents, and bringing the children back into the house from the street.

c. A home-and-school visitor finds a girl growing careless and that carelessness becoming well known. The visitor counsels privately with the mother and the father. They are incapable of teaching the truth of the mystery and sacredness of sex to their daughter, and have neither church connection nor a wise family physician. The woman visitor therefore talks with the girl, well realizing that it is a late day to begin. The visitor induces the family to move to an entirely different part of the city, where it will be easier for the girl to break from her associates and incipient habits.

d. A home-and-school visitor finds dance halls working for evil among a group of young people in the district. Encouraging negative reform of shutting such places down where improperly conducted, the visitor does not stop at that, but does constructive work. The visitor brings together a number of the parents involved. Weekly young people's parties in the several homes represented in this small group are started, where old and young see more of one another. Bringing amusement back into the home from all sorts of places outside the home is an elemental activity of the home-and-school visitor, who believes that the home is the place to grow ideals, and that ideals make character.

e. Arrests of school children in the district would after a time be referred as a matter of course to the home-and-school visitor, and wherever at all possible would be quietly and confidentially adjusted either in the office of the visitor in the school building or in the child's own home, without a juvenile record or probation office treatment. The police would be urged not to wait for serious breaches of the law, but to report beginnings of lawlessness, and a home-and-school visitor, like a well-qualified probation officer, would act always in a spirit of friendliness both to the child and to the family, rather than in a spirit of prosecution and punishment.

f. A home-and-school visitor finds that in a certain neighborhood boys are procuring smoking tobacco from certain dealers, and that complaints to the police have not changed matters. Bringing the parents together results in a visit by a committee of fathers to the suspected dealers, and these customers have more influence over the dealers than fear of dead-letter laws. Friendly talks with individual boys, not making mountains out of mole-hills, accomplish a little more of this difficult task.

g. Finding that the fathers in the district seldom take part in their boys' pleasures, the home-and-school visitor gradually makes occasional Saturday night and Sunday outings by two or three

fathers and their boys somewhat frequent, and this beginning leads to more chumming.

h. Wherever practicable, when church relations are found to exist in a latent state, the home-and-school visitor, without regard to his own sectarian preferences, encourages both in family and in the local church head the restoration of church habits in the home. This must be done without intrusion or forcing, and gradually.

i. The development of the playground system and of the larger neighborhood use of the public schools will also be greatly accelerated by home-and-school visitors. They will perhaps become the directors of the civic center activities of the average public school. They will, of course, be obliged to reside in the neighborhood of their school, and to become a part of the neighborhood life; but political or sectarian partisan activities will be proper ground for prompt dismissal.

j. Child-labor and other child-protective legislation will be largely fortified with facts, and largely guided as to what is needed and what is practical, and what is not practical, by the experience of home-and-school visitors, which perhaps will result in valuable school literature.

k. Endless illustrations might be given of the work of the home-and-school visitor in paving the way for the family or the school physician or dentist, or the child study laboratory department of the schools, dealing with typical children. The work will dovetail in with the vocational guidance department, or the two may be practically identical. It will be closely connected with the assigning of work for district nurses, with the new home-education department for parents, with night school work for immigrant parents and with citizenship classes. In immigrant neighborhoods especially the home-and-school visitors will prove a godsend. The public school is the key to the democratization and transformation of the community.

DIRECTORS OF RELIGIOUS EDUCATION

A DISCUSSION OF SOME OF THEIR PROBLEMS

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There are now in the United States and Canada approximately one hundred Directors of Religious Education in local churches. Each of these has his specific and peculiar problems, determined by the conditions of his local field. No one can know these so well as the man himself. But there are certain common problems which arise from the nature of our work and which are inevitable in the present stage of its development. The solution of these problems may be hastened by some discussion of them.

Let me, however, preface the mention of some of these by two remarks of a general character.

The first has to do with the aim and method of our work and the second with its spirit. In the more technical discussion of our work, these two things are taken for granted, as belonging to the rudiments of our task, and yet I think they should be prevented from dropping out of sight by frequent mention and special emphasis.

Surely the aim of our work as directors ought to be clearly defined in our own mind. Each one probably has his own statement of his purpose and aim. The statement I personally prefer is this: The development of lives of the Christian type, instructed, trained, and consecrated to the realization of the Kingdom of God on earth. And our method is, of course, to make wise use of all available educational agencies which will contribute to that result: atmosphere, environment, personal influence, art, music, instruction in religious knowledge, and training in Christian service. The three conspicuous features of our work are training in Christian worship, instruction in religious truth, and training in Christian service.

The second prefatory remark concerns our spirit. What should that be? Toward God it must be devotional, spiritual, prayerful, reverent, obedient—in a word, religious. No machinery in the hands of an unreligious person can produce religion in others. Religion cannot be taught unless at the same time it is caught. And toward the pupils under our care our spirit must be one of personal and genuinely affectionate interest in individuals. There can be no substitute for this. Character is not a machine product. So

much of our thought is necessarily given to educational methods and devices that we are always in danger of losing sight of the end in the means, of forgetting the person in the machinery. When the school is so large as to make it impossible to know and be interested in each person, the importance of this personal self-giving should be kept before the minds of the teachers.

Conceding that these personal problems are fundamental and should not be overlooked, let us go on to consider others less personal, but important.

1. In attempting to conduct a school on an educational basis, one problem that immediately confronts all but the most favored is the architectural problem. I need not do more than mention this. Until recently the church meant chiefly the worshipping congregation of adults. The adult was prominent in the thought of the architect and the minister. Gradually the child is coming to his true place in the life of the church. But the process is slow. A steadily increasing number of churches, however, are providing suitable buildings and material equipment for efficient educational work. In some instances the school building offers opportunities for recreation and club life. But most of us have to do the best we can with inadequate and unsuitable rooms and equipment. How to do good work under these conditions or how to secure better accommodations—these are the two horns of the architectural problem.

2. Another problem, arising from the nature of our work, as we conceive of it, is that it is relatively new, and like all new movements it finds the ground occupied and the time preempted with other interests. The historic and traditional methods of the church have the right of way, and, though some of these may be losing in power and effectiveness, they still persist and offer resistance to newer methods which on theoretical grounds seem to hold out the promise of larger returns. The problem then is twofold: When the pulpit and the usual agencies of publicity are burdened with other interests, how make the members of the church acquainted with our purposes and methods, and so to secure more time and greater sympathetic and, in some instances, better personal and financial support for our work.

3. Another problem is that of effective correlation of the various agencies employed in educational work. It is quite easy to work out an ideal plan on paper, but it is not so easy, under the complex and perplexing local conditions, to actualize your plan. When the church can get the young people two hours or two and one-half hours a week, part of the time can be devoted to worship,

and part given to instruction, and part to training for service; but in many country churches, on account of distance from the home, and in many city schools, on account of crowded programs, it is impossible to get the children more than once a week. The problem then is how to correlate the various agencies in use as best to promote the end in view. Should we not at once recognize the impossibility of doing this without more time? Why not have a longer session of the school, and combine in one session the three main features of our work?

At different times and places efforts have been made to secure from the state some of the time now used for secular instruction, say, one afternoon a week or one hour each day. Such an effort is deserving of support by all who are concerned for the religious and moral training of youth. The offer made to the churches by the schools of Gary, Indiana, has attracted the attention of educators, and the working out of the plan will be watched with interest.

But would not the request of the church for more time for religious education come with more force if the churches could show that they are making a full and wise use of the time which is already theirs? When the church allows the golden hours of Sunday morning to pass by unutilized for educational purposes, and relegates this important work to one brief, breathless hour at the hungry end of the morning, the church can hardly ask for more time with good grace. In our own church we have been trying this year the experiment of a two-hour-and-a-half school for the junior and intermediate pupils. The juniors assemble at 10 o'clock in the chapel for worship. Fifteen minutes is spent in practicing the best hymns, one of which is the memory hymn for the month. These hymns are selected with much care. There is also a carefully chosen or prepared memory prayer for the month, and the next ten minutes are spent in learning that. Then follows the service of worship proper. It is conducted in a reverent manner, and the young people participate in every part of the service. The program is changed each month. At the conclusion of the devotional service the children form a procession and pass through the church into the Sunday school room. The first half hour is spent in teaching the children the lesson of the day; during the second half hour the children give back the lesson in note book work, with illustrations; and the third half hour is usually spent in work for others. We have a paid professional teacher in charge of each grade.

4. Another problem of directors is the problem of curriculum. Each of the four or five major lesson systems has its own peculiar

excellences and defects. The ideal system, prepared by the collaboration of the competent Biblical scholar, the child psychologist, and the practical and successful grade teacher, has not yet appeared. What we need is an adequate course of lessons based on a correct principle, and graded programs of expressional activity. In the teaching of the young we must adopt a single principle. At present we are proceeding on a dual principle: we are endeavoring to nurture the child in the religious life, and we are trying to teach the Bible. The underlying assumption is that if we teach the Bible we shall nurture the religious life. But that is not necessarily true. It depends upon what portions of the Bible are taught and how they are taught. My conviction is that we must frankly adopt a single principle, viz: that of the religious nurture of the child or youth, and that the material should be selected solely with reference to its value to promote that end. This material will be taken chiefly, but by no means exclusively, from the Bible. The purpose will determine the choice. And the study and interpretation of the Bible as a body of literature containing a progressive revelation of God, with the interpretative problems involved, will be deferred until the senior or adult period, when the student has attained some degree of mental maturity. My thought is that the subject of instruction throughout the Sunday school should be one subject, viz: God and His revelations. In the kindergarten and primary periods, chiefly the revelation of God in nature; in the junior period, the revelation of God in typical events in the Bible and, to some extent, out of the Bible, which have marked epochs in the advance of the Kingdom; in the intermediate period, the revelation of God in and through great and noble lives, and supremely, of course, in the personality of Jesus Christ, our Lord; and in the senior period, the revelation of God in great truths, scientific and religious, and perhaps also in institutions. As the result of such instruction, the pupil ought to become increasingly conscious of God in the life of the world, and be able to recognize Him whenever and wherever He is to be seen and heard.

In the young people's societies or training school, the chief purpose should be to inculcate the spirit of service and to train young people as individuals and groups actually to serve. But in connection with such training some incidental instruction will be necessary, and this should be, I think, on one subject also, viz: The Kingdom of God. In the primary period the child should be taught and trained so to act in the home—his predominant environment at that age—that his conduct will help to make the home a section of the

Kingdom of God; in the junior period he should be taught and trained so that he may contribute his share to making the day school and play circle what God wishes them to be; in the intermediate period the next stage in the widening environment would be the church and community life, and the purpose of making these realms an actual part of the realized Kingdom of God should determine the instruction and training; and finally in the senior department pupils should be so taught and directed as to enter heartily into efforts for the Christianizing of our country and world. As a result of such instruction and training, the pupil ought to have his senses exercised to detect the presence or absence of the Kingdom of God in a human life or a social group, and, believing that all the kingdoms of this world are potentially the Kingdoms of our Lord and of his Christ, to coöperate with God and good men to make them actually his.

The problem here, then, is that of securing better correlated and more effective curricula of instruction and programs of expressional activity.

5. Then there is the problem of teacher selection and training. In some schools the newer methods will call for a change in the kind of teachers. A more careful selection of teachers, with reference to their fitness for the task, should displace the purely volunteer method. When the funds of a church permit, the problem of teacher training is simplified by engaging paid professional teachers. Where that is not possible, each director can only do the best he can under peculiarly difficult and complex conditions. What is needed in every community is an adequate training school for Christian workers and teachers. The problem is to secure that, or, for the present, to find a way of instructing and training the teachers in a local church. No one, so far as I know, has solved that problem.

6. Then, finally, there is the parent problem. Every worker in the field of religious education realizes that, without the interest and coöperation of the parents, the church, with its limited time and equipment, must come short in its religious nurture of the young. But how to awaken this interest and secure helpful coöperation is the problem. Some parents, of course, are interested and are doing the best they know, but confess themselves in need of guidance and suggestion. Some feel they ought to do something, but not knowing what to do, do nothing. Here is the church's opportunity to help. But the great majority of parents are undoubtedly indifferent to the Sunday school, and feel no sense of

responsibility to help in its work. Now what can the director do in the presence of this situation? Something perhaps can be done by keeping the parents informed of the aim and methods of the school, of the progress of the pupil in the school. Something more may be done by occasional exhibits, by visitation, by joint gatherings of teachers and parents, and by parents' classes. It is easy to enumerate these things, but the amount of work involved in carrying these plans through successfully is, in view of other claims upon one's time, often prohibitive; yet, when given, the results, while far from being all one could wish, fully justify the effort.

THE PUBLIC SCHOOL AS A FACTOR IN RELIGIOUS EDUCATION

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Every problem which demands our attention to-day is naturally looked at in the lurid light shed by that death struggle which is raging in Europe and which is wielding its blighting influence in every portion of the globe. At a time like this the truth of certain principles is laid bare with such a clearness that "he may run that readeth." Germany stands before the world as a nation from whose educational life the soul of true religion has gone out. This fundamental lack explains her unbridled lust for power and dominion, her unpardonable breach of faith and her ruthless disregard for the rights of a small and almost defenceless nation. There was no lack of scholarship or intellectual development. From the point of view of technical skill and scientific knowledge Germany had no superior. Her fatal blunder was that she let slip the essential thing—the education of that spiritual element in the soul of man which through meekness, reverence, and humility links him to God. The education of the physical power, of the intellect, of the will, and of the æsthetic nature will not suffice to produce a truly great nation or a really great man. The training of these faculties which man holds in common with the brute will not necessarily make the man anything but brutish. Such training in itself will merely fit him to become a greater menace to his fellows and to prey more successfully upon them. There can be no true education without the leading out, in ever more complete realization, of the spiritual

element, that element which was breathed into man at his creation and which links him to his Maker.

This lesson is timely for the rest of the world, and for Canada in particular, in this time of rapid industrial development. We have heard much of material progress, of mechanical efficiency. We have discussed with anxious concern bonds and stocks and corner lots, but as a people we have been relatively careless about the deeper spiritual element in our national character, without the education of which there can be no true greatness or stability.

The first necessity is to be profoundly and unalterably convinced that whatever else we secure, we must secure at whatever cost the fullest development of the essentially religious element in our youth. How best to accomplish this is a problem which should receive the most earnest attention of every patriot and of every agency which can make any contribution of value towards its solution.

We are in this article concerned with the public school as a factor in the religious education of our youth. Although this institution has to do more particularly with the intellectual element, it plays a distinct part in his spiritual growth. It does this in four ways: 1, by religious exercises; 2, by Biblical instruction; 3, by instruction in morals, and 4, by coöperation with other agencies, the home, the church, and the community.

1. *Religious Exercises.* In every Province of the Dominion provision is made for certain religious exercises at the opening and closing of school. These include the reading of Scripture, singing, and prayer. This subject is dealt with very fully in the last report of the Religious Education Commission made at the Woodstock Assembly. This particular section will be found at page 255 of the Assembly Minutes. The value of these exercises will depend largely upon the teacher, and it is for the trustees to see that the right teacher is employed and that he does not neglect this very important means of religious education.

2. *Biblical Instruction.* Dr. John Seath, the Superintendent of Education in Ontario, said at a recent convention of educationists: "The ignorance of the Bible is phenomenal." One of the inspectors in the same gathering substituted the word "appalling." This is a serious charge, but it is justified. The public school cannot be held responsible for this condition of things, but it could be made a more efficient factor than it is to-day if unfounded prejudices could be removed from the public mind. Much, however, is being done, more probably than most imagine. The various readers in use in the public schools of Ontario, for instance, contain many

choice passages from Scripture. We cannot take the space to set down the Scripture passages in all the books, but we might mention those in the Second Reader. In it there are seven selections taken directly from the Bible: "The Good Samaritan," "The Sluggard," "Behold the fowls of the air," "I have been young and now am old," "The Prodigal Son," "The Shepherd Psalm," "My Son, if thou wilt receive my words." Besides this treatment of definite Biblical passages, the biographies of certain leaders like Joseph and certain phases of Israel's history are studied. This indicates a decided advance on the condition of some years ago.

3. *Instruction in Morals.* At the present time there is very little attention given to formal instruction in morals. To the teacher rightly inclined, however, much may be done with the material at hand in the readers. In the Ontario readers this material includes a number of Æsop's fables and many stories illustrating noble moral principles. In Ontario, too, another step in this direction has been taken. The minister has authorized the Golden Rule Series of books to be used for the purpose of definitely instructing the children in moral truths. The method adopted in this series is not the mere learning by rote of moral precepts but by the judicious use of history and biography, appealing to all that is best in the youth and stimulating him to noble action. However much may be done by informing the mind regarding ethical principles, it is well known that mere instruction is not enough. A boy may know the Ten Commandments by heart and be none the better morally.

For in true moral education, which is a very different thing from instruction in morals, there must be the habitual working of these principles into conduct under the conscious and more effective unconscious influence of those around him. A moral education of real value is secured chiefly by the quiet inspiration of a noble life and the definite control of the boy's action by the parent or teacher.

4. *Coöperation with Other Agencies.*

(a) *The Home.* A serious defect in the education of our youth in the past has been the lack of sympathetic coöperation on the part of the four main factors—the home, the church, the school, and the community. A hopeful sign of the times is a deepening and widening desire to bring these four agencies into closer and more intelligent touch with each other. The most difficult part of the child's education—his religious education—has been neglected partly because each agency felt that some other would assume the responsibility. There is no doubt that the religious life of the modern home is seriously deficient, partly because the public school

has given it no definite encouragement. This is likely to be rectified in the near future, as we shall see when we deal with the relation of the school to the church. The chasm between the school and the home is being bridged in many centres by Parent and Teachers' Associations, Mothers' Clubs or other organizations which serve to bring together the teachers of the children and their parents. In these gatherings many problems are discussed bearing upon the moral development of the children, and the sympathy, interest, and knowledge fostered in these meetings make strongly for a more complete education of the moral and religious life of the children.

(b) *The Church.* At the present time the public school is brought into touch with the church through the many teachers trained in our public institutions who render invaluable service to the Sunday school. The law provides in a number of provinces that ministers of the Gospel have the privilege of visiting the schools in their locality. It also provides that they may arrange classes in the school building during certain hours for specific religious teaching. These regulations providing for the coöperation of church and school are almost entirely disregarded because they are not such as to afford opportunity for any really valuable work being done. Recently there have been experiments made with a view to correcting this serious schism between the church and the school, which prevents either from doing its best work.

The first civic institution to attempt to bring these two educational forces into active coöperation was the Colorado State Normal School. In the autumn of 1910 provision was made for giving in the churches the instruction required by the State Normal School. A curriculum was drawn up which determined the course of study, and for the work thus done the state authorities gave credits according to the results of examinations conducted under their control. Soon after, other state educational institutions adopted the same principle, and to-day there is in coöperation a very complete system by which the churches give Biblical instruction for which credits are given by the public educational institutions. We cannot describe this system in detail, but a few features may be briefly set down: A four years' elective course, academic credit is given for work done, Sunday schools must conform to academic standards, the teachers of these classes must have recognized academic standing with special training for this work, church schools must make proper provision for the work in the way of tables, blackboards, etc. There must be forty periods of forty-five

minutes each, and for each there must be at least one hour for preparation. For term work fifty per cent and for final state examination fifty per cent of the credit is given.

The same problem has been faced in various other places and solutions have been attempted. North Dakota has drawn up a very excellent scheme which, being less exacting, might be more practicable in most localities. Indiana hands over the children to the churches for certain hours during the week. Ontario has a scheme under consideration which makes provision for examining at the entrance the work done in the Sunday school according to a definite curriculum and giving a certain bonus to those who show a required proficiency.

These plans are necessarily of a more or less experimental nature, but unquestionably they point to a satisfactory solution of a very pressing problem of vital importance. These schemes, too, would give a greater importance to the Sunday school work and bring it up to the level of the work in the public school, making it more efficient and thorough.

(c) *The Community.* Wider use of the school plant has recently received much attention. This feature of modern education has much promise. In certain localities at least, both in the city and in the country, the school as a center could greatly aid in developing a higher moral quality in public life. In clean athletics, in healthful social intercourse, in entertainment, the school could render a very refining and uplifting service to the community, and thus strengthen those influences that work for the religious education of the young.

PRINCIPLES OF CRIMINAL ANTHROPOLOGY

ARTHUR MACDONALD

Honorary President of the Third International Congress of Criminal Anthropology of Europe, at Washington, D. C.

Criminal anthropology is a recent line of research. It includes the study of man mentally, morally, and physically, and necessarily depends on the results of many sciences. It is therefore distinctively synthetic in character. Criminal anthropology affords more opportunities for persons of ability to carry out the highest ideals than any other branch of inquiry.

The following are some of the principles of criminal anthropology, or what might be called its platform:

1. Degrees of criminality should be estimated according to detriment to the community. From this point of view, international crime, or war, is by far the greatest of all crimes.

2. History is mainly history of the abnormal, especially war, and one of the objects of criminal anthropology is to lessen and prevent war. Montaigne says: "It is more barbarous to kill a live man than to roast and eat a dead one."

3. The greatest of all studies is man, which is based upon the individual, the unit of the social organism.

4. If the study of civilized man is to become a science, it must depend upon investigation of large numbers of individuals, and the method should be the same for all classes, if we are to distinguish between the normal and abnormal.

5. The best method of study for criminal anthropology is that of the laboratory in connection with sociological data.

6. The thorough investigation of *one* human being, with the means at the disposal of science, would make a volume.

7. All facts about human beings are important from the scientific point of view, whether those facts be immediately available or not.

8. All that is diseased is abnormal, but not all that is abnormal is diseased; thus a hand with six fingers is abnormal, but not necessarily diseased.

9. We must study the normal to comprehend the abnormal, for

10. When the normal acts in an unsuitable way, or at the wrong time or place, it may become abnormal. The fundamental conception of the abnormal is *excess* of the normal; but

11. The difference in degree between the normal and abnormal

can be so great as to result in a difference of kind; just as when two fluids reach a certain amount, a precipitate is formed which is very different from the ingredients from which it was deposited.

12. Abnormal man may be abnormal in the right direction, as genius man, talented man, or statesman; or in the wrong direction, as criminal, pauper, or defective man. It is all *man*, and the study of these different classes might be called the anthropology of the living as distinguished from prehistoric anthropology.

13. Of all forms of abnormal humanity crime is nearest the normal; the study of criminals, therefore, is mainly the study of normal men, and knowledge thus gained may be generally applicable to the community as a whole. Therefore,

14. The prison and reformatory can serve as a humanitarian laboratory for the benefit of society. As the surroundings of the inmates are similar, conditions for scientific research are favorable.

15. As in machinery we first repair the parts out of order, so in society we first study the criminal, pauper, insane, feeble-minded and other defectives, all of whom constitute about one per cent of the community. But

16. Why should we allow one per cent of society to cause so much trouble and expense to the remaining ninety-nine per cent, crime alone costing more than one half billion dollars annually? It is mainly because of neglecting the young, where study of man should begin. For

17. There is little hope of making the world better if we do not seek the cause of social evils at their foundation.

18. No evil can be *permanently* lessened without first finding its cause. There is probably no *one* cause of anything, but a chain of causes.

19. Drunkenness is not only one of the main causes of crime, but one of the greatest enemies of humanity, because it brings suffering upon so many innocent people.

20. We cannot be tempted to do wrong unless there is something in us to be tempted; that something is a part of ourselves as distinguished from our environment; therefore,

21. The comprehensive study of man requires investigation of both individual and his surroundings, for the environment may be abnormal rather than the man.

22. Cranks or mattoids who attempt the lives of prominent persons are very important solely on account of the enormous injury they can do to society. They therefore should be studied most thoroughly.

23. Just as the physician studies his patient in order to treat him properly, so one should study the criminal.

24. The exhaustive investigation of a single criminal illustrates just how and by what steps both environment and inward nature lead to criminal acts.

25. Criminals, paupers, and other defectives are social bacilli which require as thorough scientific investigation as the bacilli of physical disease.

26. No one should be held responsible for the first fifteen years of life, nor is any one accountable for the tendencies inherited from ancestors. As the die is usually cast before adult life arrives, responsibility is most difficult to determine, and is often a minimum quantity. Therefore

27. In judging human beings we should emphasize their excellences rather than defects. As has been said, to know all is to forgive all; yet

28. Every person dangerous to property or life, whether insane, criminal, or defective, should be confined, but not necessarily punished.

29. The determinate sentence permits prisoners to be released, who are morally certain to return to crime. The indeterminate sentence affords the prisoner an opportunity to reform without exposing society to unnecessary danger; but

30. Society has no right to permit prisoners to be released who will probably return to crime; for

31. Where it is a question between justice to the individual or justice to the community, the community should have the benefit of the doubt.

32. The prison should be a reformatory and the reformatory a school; the object of both should be to teach good mental, moral, and physical habits; both should be distinctly *educational*. There should be a minimum temptation to do wrong and a maximum encouragement to do right.

33. Institutions for reforming human beings should have the conditions as similar as possible to surroundings outside, so that when inmates are released they may adapt themselves more easily to society and not become misfits.

34. Every one has the right to a proper bringing up; and

35. The time has come when we should study a child with as much exactness as we investigate the chemical elements in a stone or measure the mountains on the moon.

36. One purpose of criminal anthropology is, through knowl-

edge gained by scientific study, to protect the weak, especially the young *in advance*, before they have become tainted and fallen; not locking the barn door after the horse is stolen.

37. The treatment of young criminals should be the prototype for treatment of adults, and procedures against them should have as little publicity as possible.

38. Publication in newspapers of criminal details is an evil to society on account of the power of imitation. In addition it makes the criminal proud of his record, develops the morbid curiosity of the people, and it is especially the weak who are affected.

39. Place confidence in the so-called bad boy, awaken his ambition, and teach him to do right for right's sake.

40. Put the criminal upon his honor. A criminal once said, "If they will not believe me when I tell the truth, I might as well tell lies."

41. Nothing will hinder development of the young more than the prospect of having plenty of money and no necessity to work. Idleness often leads to crime.

42. It is more important to know what is good than what is true; for

43. Increase in intellectual development is not necessarily connected with increase of morality, and education which trains the mind at the expense of the will is a questionable education.

44. The longer we live the more we appreciate the average honest man, as compared with the dishonest talented man.

45. To any observer of life the impracticability of pessimism and the advantages of optimism are evident. It has also been estimated that,

46. Most of our thoughts, feelings, and acts are indifferent; but of those remaining, three-fourths are pleasurable and one-fourth painful, indicating more pleasure than pain in the world.

47. Act as thou wouldst act, if all the consequences of thy act could be realized at the moment thou actest.

THE TWO-SESSION-A-DAY SUNDAY SCHOOL*

REV. ROBERT R. ADAMS, M.A.

State President of the Colorado Sunday School Association

I am asked to narrate the story and plan of the Two-Session-a-Day Sunday school as it was known in Philadelphia, and especially that portion of the city known as South Philadelphia. Such schools were in existence—in fact, were quite universal throughout that city, and ceased only half a generation ago.

The Wharton Street Church was granddaughter of the St. George's Church, the oldest Methodist church building in continuous use in the world. The traditions of the church, therefore, were of the type of Methodism of a fervent, evangelistic type, modified by traditions of the Episcopal Church, from which the mother church had sprung. Located in the old section of Southwark, at Fourth and Wharton Streets, its membership of over a thousand people was composed largely of laboring people who found employment in the woolen and cotton mills of the section, in the shipping industries, and like employments. Fairly well-to-do sea captains and sailors, clerks, laborers, artisans, skilled mechanics, occasionally bankers and bank clerks and brokers, owners of dry goods stores, grocery stores, and their clerks, made up the bulk of the church membership. Their children were found in the Sunday school.

The school met at nine Sabbath morning, and again at two in the afternoon. The morning hour of worship was 10:30, dismissing promptly at 12 or 12:15, while the evening hour of worship at 7:30 was preceded by a young people's meeting at 6:30. Promptly at 9 Sunday school session was begun with teachers and scholars in classes, as is now the custom. A brief introductory service of prayer and song was followed by the reading from the Bible of the Seven Home Readings, prepared by the International Committee. This reading was usually done alternately by the superintendent and the school. In this way the scholars became familiar with handling the Bible itself and names of the books and relative places of the books in the Bible. A large portion of Scripture was thus read over

*A conversation with Professor Walter S. Athearn, of Drake University, Des Moines, at the recent Colorado State Sunday School Convention, held at Greeley, inspired this paper. An answer to the question how to secure more time for the needs of proper Sunday school work, is the occasion for the setting forth of the plan of a two-session-a-day Sunday school. It is not claimed that the plan is in all cases feasible, or in some cases a desirable one. If the plan provokes discussion and in some cases will give guidance to earnest but perplexed Sunday school teachers and officers who see the need, but cannot see a way to secure the results herein set forth, the aim of the writer will be secured. Only one school in Colorado is known to me which approximately secures the results of a two-session Sunday school. It, however, names the afternoon hour the "Children's Church."

in a year's time, as the Seven Home Readings were multiplied by the fifty-two Sabbaths of the year. Fifteen or twenty minutes were thus used. Ten or fifteen minutes of catechism questions and answers then followed, with the superintendent as leader, and in the course of the year's time the main school, so called, became familiar with the 113 questions and answers, the Beatitudes, the Lord's Prayer, Ten Commandments, Apostle's Creed and selected Psalms—which were stored away in memory. The service was then turned over to the Sabbath school chorister, who for fifteen or twenty minutes drilled the school on the three hymns selected by the pastor to be used in the church service which was to follow in the Congregational Hall for church worship at 10:30. Other church tunes and hymns were learned at the same time, and the hymn book thus handled and learned, both as regards the hymn words, of which the history was often given, and the writers' names, became familiar, while many beautiful and inspiring tunes were stored away in memory for use in other days. Easter, Christmas, and Children's Day were thus always prepared for, and an eager anticipation of these great church festivals was always in mind. A special piece of music likewise practiced and prepared was also in the morning's program of music, to be used exclusively by the school in the church morning service. Dismissal at ten minutes before church service followed.

The intermission was in the nature of a public school recess, after which the entire school entered the galleries of the church hall, which surrounded the three sides of the building, the rear end used by the church choir and containing the pipe organ. The boys with their teachers were seated in pews on one side of the church gallery, the girls and their teachers on the other side of the church gallery, while parents and the great congregation were on the main floor. Every scholar awaited the opening hymn with pleasant anticipation, for had it not been learned in the Sabbath school in the hall below for that very purpose? The other hymns likewise, and responsive Bible reading, had all been prepared for, and the sermon was usually looked forward to with interest, for the pastor prepared, as a rule, a ten minutes' talk either as part of the sermon or preceding it. The sermon closed, and adult friends and expectant parents on the main floor awaited and listened to the special song from the Sunday school which every scholar had been trained to awhile before, and many came to the service to hear that special song poured forth by the hundreds of eager boys and girls whose childish melody sounded every Sabbath as sweet to the devout worshippers as the more artistic choir anthems and solos.

At twelve came a prompt dismissal, and the home dinner never was so good as the meal when fathers and mothers and children about the Christian table talked over the happenings of the morning with mutual interest, and in the afternoon, parents accompanied their children into the Sunday school.

The afternoon session of the Sunday school began at two o'clock, and woe betide tardy ones, for the door was shut promptly at two, only to be reopened when the usual devotional exercises were over at 2:10 or 2:15. The afternoon session differed from the morning in that a longer period than usual was given to the International Sunday School Lesson, taught in the main school by some sixty teachers, and in four Bible classes, infant and intermediate classes in their own special rooms. The main school and Bible classes reassembled in time for a half hour's singing school, in which the Sabbath school orchestra of organ, piano, violins, cornet, trombone, bass viol, and usual orchestral parts accompanied the outpourings from a thousand hearts and voices. Special occasional solos from noted singers, instrumental performers, and orchestra members gave interest and zest to this part of the program, which attracted many. The school closed at 3:45 or 4:00 at the latest. I cannot take space to tell how, all week long, the church entered into the lives of its members and their children. Every week night the church was opened; class meetings, lyceums, debating clubs, entertainments, revival services, made that old church dear to the hearts of its children and cause to-day its votaries, wherever found, from Atlantic to Pacific and across the seas (for many preachers, missionaries, and church workers have gone out from that splendid training, as well as stalwart laymen and business men), to speak in tones of affectionate love of that old church.

My purpose in this paper is to raise the question: "Can that plan of a two-session-a-day Sunday school be improved upon?" Look at the problems it solved and solves.

First—The question of how to secure the attendance of children upon the church services. It created an interest in the church service and anticipated it everywhere. It correlated the Sunday school to the church, made it not a thing apart from but a part of the church. It gave the children something to do in the worship service. It created a unity of feeling between parents and children that each in a different way had a place and part in the divine worship. It created the feeling that the pastor was pastor of the Sunday school as well as pastor of the church, a thing which is sadly lacking except as a perfunctory title, it is too often to be feared.

Second—It prepared the Sunday school scholar for church membership and bridged over the gap between Sunday school and church at a leaky place in our present disjointed machinery. The decision day in the Sabbath school was prepared for and followed up by this plan all the time. The school was practically the training school and recruiting ground for church membership in a vital way.

Third—It solved the problem of giving the scholars a more adequate knowledge of the Bible itself, not about the Bible. The correct pedagogy would say the handling of the book, the reading of considerable quantities of it, was worth much more than any number of names of the books consecutively learned, and which, to many, remain mere names.

Fourth—The catechetical instruction given furnished an outline of great Bible doctrines, which had relation to each other, and prepared a congregation for the preacher with a mental equipment which in part met Schleiermacher's desideratum. Somewhat may be said against catechetical instruction of the wrong sort, but surely some instruction is better than no instruction, as is now unfortunately the case. The modern preacher finds himself too often addressing a congregation of no Bible reading and a mental content as regards church doctrine, at zero.

Fifth—It solves the problem of "more time" for religious training of the young. Other schemes have been tried, from the plan to secure time from the already very crowded public school session, by giving up half a day during the week—Wednesday, say, or after school sessions, Friday—or the like, but these plans have met with only a half-hearted or else no response. The plan of a two-session-a-day Sunday school allows for an entire Saturday holiday and gives to the church and the church school the day which is essentially its own. Such a schedule secures three and a half hours at the least for Sunday school instruction, besides the hour and a half of morning worship, making in all a five-hour Sunday school day for the pupil. Such a day scheduled according to the plan outlined would accord with the spirit of public school life, bring over somewhat of the discipline of the public school into the Sunday school, a thing also greatly needed.

Variety of study, change in and about the church building, movement, and human interest would be secured. To the objection that in our more complex life to-day with counter Sunday attractions it would be hard to secure the attendance of the voluntary Sunday school pupil, we can only say: Make the Sunday school in fact what

it is in name—a school. Crowd it full of the attraction of music—orchestral and vocal; put in the stereopticon, moving picture, aye, and dramatics, and all, in a religious spirit, mingled with the working to a plan, and the two-session-a-day Sunday school will attract now as it did then—a morning attendance of 500 to 750 and an afternoon attendance of 800 to 1,000 and upward in any church whose membership numbers a thousand people.

As to its validity for the smaller schools, it can be answered that it actually worked for large and small schools at the period of which I write, and this through a period of many years. Such a plan would require the elimination of the Junior League or Endeavor or kindred societies, possibly. If they cannot do its work, would it not be well to eliminate and consolidate, that the church may give itself time to address itself adequately and resolutely to the God-given task of the religious education of its youth?

THE BIBLE IN PRESBYTERIAN COLLEGES *

A TIMELY AND PERTINENT QUESTION FOR PRESBYTERIANS

Are Presbyterians willing that the Bible shall occupy only a subordinate place in the education of their children? That is a timely and pertinent question that we are forced to face by the development of certain facts which need to be repeated and emphasized. As a preliminary, however, some statements may be made which will not be questioned. Here they are:

Presbyterians believe in the Bible, "the only infallible rule of faith and practice."

Presbyterians want their children to know and believe and obey the Word of God.

Presbyterians require that the Bible shall be taught as a part of the curriculum in all Presbyterian colleges.

In view of these facts, is it not an astonishing thing that Presbyterians actually do allow the Bible to occupy a subordinate place in their own educational institutions? But they do. And why? Simply because they do not furnish the necessary funds to give to the Department of English Bible that place of dignity and strength accorded to other important branches of the curriculum.

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HOW IS THE BIBLE TAUGHT?

While the Presbyterian Church demands regular Bible teaching in her colleges, by force of circumstances that teaching has to be done in most of our colleges by men who are already overloaded with other duties. In answer to the question: "Who teaches the Bible and what are his other duties?" here are a few replies: "The professor of Latin and Greek, who gives sixteen hours a week to his language classes"; "The professor of biology and English, who gives sixteen or eighteen hours a week to these subjects"; "The professor of Greek, who is also president and general manager"; "The professor of mathematics, to which he gives twenty hours weekly"; "The professor of history and English, which requires twenty hours a week"; "The professor who teaches English literature fifteen hours weekly" (this is one of the oldest and largest colleges); "The man who gives twenty-one hours a week to philosophy, psychology, history, Latin, etc."

IS THIS SATISFACTORY?

So run the reports furnished by college presidents to the College Board, though in many cases the Bible teaching is distributed among from three to five professors, each giving a small amount of time. Now, granting that all these instructors have had special training as teachers of the Bible, is it possible to secure the best results when the Bible teaching is merely an appendix to the duties for which a professor is held responsible and for which he is paid? Can the Bible course be made thorough under such conditions? Will it occupy a dignified place in the curriculum? Will it command the respect of students, if in the very nature of the case it must be looked upon as incidental?

Shall we say, let the colleges sacrifice something else? Remember, our colleges simply must provide first-class instruction in all of those branches in which they are in competition with other colleges. It would be fatal not to do so. They would be condemned on every hand if they neglected mathematics or science or language. Yet, if the professors do thorough work in their own departments, how can the Bible work be more than incidental? There is but one answer to the question: The colleges should have adequately endowed Bible chairs, occupied by thoroughly trained teachers of the Bible, who should give any spare time to personal pastoral work among students. Unless this provision is made, what right has the church to insist that the colleges provide adequate Biblical instruction?

NO ENDOWMENT FOR BIBLE CHAIRS.

The church insists upon adequate instruction in the English Bible, yet the conditions just described exist. Why? Just because few colleges have endowed Bible chairs. Returns from fifty-eight colleges listed by the College Board show that only nine have endowed Bible chairs. Four more have chairs partly endowed. The total amount held as endowment for Bible teaching in Presbyterian colleges is only \$426,000. At five per cent interest, this would yield annually less than \$22,000, sufficient to maintain only fourteen men at the meager salary of \$1,500 each. However, a few colleges maintain Bible chairs without endowment, their support coming from annual gifts. Adding these, we find a total of seventeen Presbyterian colleges, which, by hook and crook, manage to support professors who give their whole time to the teaching of Bible and related subjects and to pastoral oversight of students—the average salary paid these professors being \$1,450. This means that only about one-fourth of all of our Presbyterian educational institutions of high grade have any adequate provision for instruction in the Word of God.

WHAT SHALL WE DO ABOUT IT?

Facing these facts the General Assembly in May, 1914, issued a call to synods, presbyteries, and generous friends of Christian education to coöperate with the College Board to the end that each Presbyterian college may have an endowed chair of English Bible. The College Board has devised a plan for the organization of special committees in the presbyteries of those synods where a campaign for Bible chair endowment is now feasible, and in the name of the Church and its Divine Head the Board calls upon all Presbyterians to make earnest and prompt effort to remedy the existing conditions and provide for adequate instruction in the Bible in all of our colleges.

Over fifty Presbyterian colleges are in urgent need of sufficient endowment to enable them to maintain especially prepared professors who shall teach the Bible courses and give pastoral oversight to students. The necessity of new buildings and equipment for other departments has led to the unwilling neglect of departments of Bible. Shall it be so longer? Are Presbyterians content to let the Bible at least seem to occupy a subordinate position? Surely, they are not. If we will we can supply the need in a single year. Have we the will?

WAGING WAR ON IGNORANCE

RABBI HENRY BERKOWITZ, PH.D.

Chancellor, the Jewish Chautauqua Society.

The glory of the New World above the Old World is the absolute separation of church and state. Therefore, while all teaching in our public schools must be moral, none may be sectarian. This is the distinct province of the home and religious schools. But it is charged that these have failed so largely that, therefore, the state must intervene. Against this charge I enter my earnest protest and denial. The fact is that the interference of the state tends to rob the home and the religious school of their opportunities by so absorbing the time, interest, and zeal of the pupil that mere fragments of these are left for the specific task of character building. The religious school is the stepchild of the education system. Consciously or unconsciously, both children and parents are led to feel that its claims are subordinate. This you know to be true, from the carelessness and indifference with which the demands of the religious schools are treated as compared with the scrupulousness with which those of the secular schools are obeyed. Yet we know that the whole fate of the child as an individual depends not on our success in imparting knowledge to him, but on the effective inculcation of right principle; and we know that the whole fate of the republic rests not in the culture, the skill, or the money-making propensities of the people, but in their strength of character.

Let us give up the attempt to inject religion into the public schools. At best, this is but a mere toying with a serious problem. Instead of this, I propose that the two systems of education, the secular and the religious, be kept strictly apart, but be coördinated in effecting the proper development of the child. How shall this be done? I have a definite and practical proposal to make, which I should like to see inaugurated in Philadelphia. Let a commission be appointed by the Superintendent of Public Education, consisting of himself and representatives of the educational work of all our religious and ethical schools. Let this commission agree upon a plan by which credits shall be accorded to each pupil in the secular school for work done in the religious school. Already a similar plan has been put into operation in Oregon and elsewhere, giving credits to boys and girls for tasks performed in the field, the shop, the garden, and the home, thus dignifying even the menial

services as a part of the education for life. How much more, then, should religious education be similarly exalted!

Just as credits are given for a knowledge of Greek and Roman history, so also let credits be given for a knowledge of Jewish history or church history. As credits are given for a knowledge of Latin, Greek, French, and German, why should not credits be given for a knowledge of the Hebrew language? As we exact an acquaintance with the literatures of the various peoples, why not honor with equal respect the greatest literature of the world—Biblical literature? Secure for these and other studies of the religious schools their just valuation, and you will standardize these schools. Then, behold how they will rise in the esteem of the people! The homes and religious schools will be vitalized to fulfill their grave responsibility. Parents who have no religious affiliations will be spurred on as never before to conform to the impulse given their children by this new system of character building.

This plan is practical. Already Columbia University gives credits to students for work done in the Jewish Theological Seminary; Cincinnati University, for the work of its students at the Hebrew Union College; Texas University, for that at the Austin Seminary. The University of Missouri has entered into this movement, and that of North Dakota has proceeded farthest by granting recognition for similar efforts made beyond their walls in Sunday schools, churches, and clubs. These experiments point the way for an expansion to include a similar recognition by all universities and high schools, as well as secondary schools.

By this means the homes and religious schools of all denominations will be left free to exercise that distinct function which the secular schools may not and must not touch upon; that is, to impart those sanctions of conduct and grounds of obligation which infuse into morality a vital and imperative force. Each religion has its own effective modes of impressing those sanctities which seize upon the souls of its devotees and constrain their impulses toward right action and noble endeavor.

Consider, for example, what a tremendous impulse would, by these means, be imparted to the Jewish people in this country to educate themselves and their children in their own wonderful history and religion. It is because of their grave ignorance of these that hosts of Jews are lacking in self-respect and invoke the contempt of others. How can we expect to combat successfully the prejudice and misunderstandings which feed upon ignorance, unless we are equipped with the proper knowledge and inspired by a true

appreciation of our heritage? To this end, we need to be banded together in a great movement for popularizing the knowledge of our own law and religion. A recognition of this fact prompted me, twenty years ago, to venture upon such an undertaking. In order to stimulate the scattered Jews of this land to inform themselves and their children on Jewish subjects, the well-known and well-tried methods of the Chautauqua system of education were adopted. Thousands of persons have been reached and supplied with simple and practical modes of self-instruction. The standards of teaching in our Jewish schools, in villages and towns throughout the country, have been materially influenced for good by the Jewish teachers' institutes convened from year to year. All this effort has crystallized in the organization of a correspondence school, which has already enrolled more than seventy students working under a faculty of experts. Of this faculty Rabbi Landman has recently become a member, instructing the course on the Hebrew Prophets.

Doctor Krauskopf has devoted himself to the laudable enterprise of educating Jewish farmers at the National Farm School. The Jewish Chautauqua Society helps to keep them on the farm by making it possible to educate their children as Jews. We have a paid director in the farming colonies of South Jersey; another who is serving the farmers of North Dakota, traveling over an area of some two hundred miles.

A field secretary has been for years traveling through all the sections of the country, from Maine to California, bringing the message of Judaism to the scattered communities of Israel.

At the request of the United States Commissioner of Education, we have been sending lecturers and instructors to impart Jewish knowledge to the students at the summer schools of Virginia, North Carolina, and Tennessee. Their wonderful success calls for a further expansion of this important work as the funds shall allow.

The outstanding feature of the Chautauqua work has been the popular assembly. These assemblies have met year after year in various communities from the Atlantic to the Pacific, providing an open forum for the free discussion of all Jewish subjects by men and women, rabbis and laymen, Jews and Christians alike.

EDUCATION IN SOCIAL SERVICE

IN THE SUNDAY SCHOOL AND YOUNG PEOPLE'S SOCIETY

GEORGE T. WEBB, D. D.

Editor, "Service," Philadelphia.

Because of the strategic importance of the Sunday school and Young People's society, sometimes called together "The School of the Church," a great many people interested in certain phases of Christian work have urged the particular subject in which they are interested for special recognition in the curriculum of the school. This has usually resulted in failure, because specialized subjects are very often lifted out of their relation to other truths and so emphasized as to make them offensive to persons who are more careful about the balance and poise of truth.

If those interested in social service are seeking to have the subject specialized in the school work, it will probably reach the same unsatisfactory result. Social service is in itself broader than any one subject that has heretofore been presented for special treatment. It is defined as "that form of effort for man's betterment which seeks to uplift and transform his associated and community life." We understand that it is the natural outgrowth of the first great commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength," and is the practical expression in life of the second great commandment, "Thou shalt love thy neighbor as thyself."

This subject then should occupy a very large place in the work of the School of the Church, and it is urged most strongly that the subject should not be divorced from its spiritual basis, for if it is thus separated from the tap root that gives it life, it will be found to be without power. The whole subject of social service in the School of the Church should, therefore, be presented in its relation to other truths that there claim attention. The first effort of the school for the education of the young people in social service must be done through the home or by the school in very close touch with the home.

By the time the girl and boy are fourteen years of age a new world has come to their consciousness, and they begin to recognize this as members of a larger family. The same sympathy, love, and kindness that marked them in their earlier days must now be extended to the larger field of the school, as the opportunity of systematizing the principles that the boys and girls have already become

acquainted with in practice both at home and in their day school life. Such activities as are suited to their years may be suggested by their teachers and leaders, and the young people will be found not only ready to follow such suggestions, but their own thoughtfulness and initiative will suggest other things, so that their service will be from their own lives as well as following the direction of those who are their seniors.

Great care should be exercised at this point lest the young people be drawn into experiences that will mar their young and tender years and unfit them for the best work in after life. In order that teachers may be prepared for this work, it is suggested that the Teacher Training Course should be amended to include some instruction concerning the principles of social service so that they may have the social service viewpoint in all of their work.

The reading supplied by the teachers should have a proper measure of the social service message. This can be accomplished by the suggestion of suitable books and a presentation of timely articles in the magazines of the various denominations. The regular lessons of the Uniform Course very frequently contain direct social messages and germane principles of social service. If in the exposition of the lessons these are frankly noted, the teacher will be able by that means to bring the question fairly and fully to the attention of the scholars, perhaps not under the title of social service, but the thing itself and the spirit that gives it life is that which is desired, not the mere label that it may carry.

THE REPORT OF THE GENERAL SECRETARY FOR 1914

A STATISTICAL REPORT OF ACTIVITIES IN 1914

1. CONVENTIONS AND CONFERENCES

Annual Convention, New Haven, meetings 39, addresses	80
Local Conferences	250
Addresses on Religious Education, over	1,000
Public Addresses by General Secretary	286
Mileage, General Secretary	54,100
Persons reached by Conferences, over	135,000

2. PUBLICATIONS

Total pages of new printed matter	940
Total pages of new printed matter circulated	4,118,400
Magazine, RELIGIOUS EDUCATION, copies	19,800
New Pamphlets and Circulars (29)	115,000
Old Pamphlets and Circulars	11,000
Earlier volumes sold	384
Total pieces	146,184

3. EXHIBIT AND LIBRARY

Present number of volumes (a gain of 267 in the year)	4,679
Pamphlets, etc., filed and classified	6,500
Bureau of Information, inquiries answered, approximately	7,000

4. CORRESPONDENCE

Total letter mail	18,373
Form letters	7,250
Packages	4,526
	30,149

5. FINANCIAL

(See report following)

	Net
Income from all sources	\$16,332.73
Expenditures	16,111.82
	\$ 220.91

6. MEMBERSHIP

New members received	473
Present total membership	2,837

FINANCIAL REPORT FOR THE PERIOD JANUARY 1 TO DECEMBER 31, 1914

(The fiscal year is from May 1st to April 30th)

Balance in bank, January 1, 1914.....	\$81.74
Amount on hand, January 1, 1914.....	5.95

\$87.69

RECEIPTS

Memberships	\$6,687.55	
Proceedings	359.14	
Contributions	5,598.35	
Convention Fund	2,100.00	14,745.04

14,832.73

Bank Loans	1,500.00
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\$16,332.73

EXPENDITURES

Salaries	\$6,843.50
Rent	1,440.00
Postage, Express, Telegrams.....	686.97
Printing of Circulars.....	666.42
Printing of Journal.....	1,962.81
Phone, Light, Supplies.....	249.68
Incidentals, Exchange, Auditing.....	111.04
Travel	473.30
Conferences and Departments.....	34.40
Furniture, Office, Exhibit.....	8.64
Interest on Loans.....	35.06
Convention Fund	2,100.00

\$14,611.82

Bank Loans Repaid, on 1913 account.....	1,000.00
on 1914 account.....	500.00

\$16,111.82

Balance in Bank, December 31, 1914.....	208.09
Amount on Hand, December 31, 1914.....	12.82

\$16,332.73

LIABILITIES DECEMBER 31st

Bank Loan	\$1,000.00
Printing (Journal)	383.14

\$1,383.14

CASH ASSETS

Credit Balance in Bank, December 31, 1914..	\$208.09
Amount on hand, December 31, 1914.....	12.82
Membership dues payable.....	2,600.00
Bills due Association.....	169.68

\$2,990.59

OTHER ASSETS

Furniture, Library, Exhibit.....	\$2,400.00
Publications salable (10% of list).....	262.75

\$2,662.75

MISS GRACE DODGE

In the death of Miss Grace Dodge the Religious Education Association lost one of its most generous, intelligent, and sympathetic supporters. She gave herself; her gifts of money were but a part of this. To know her was a rare privilege, an education in the art of living and especially in the wise use of large opportunities. A writer in the *New York Evening Post* expressed the feeling of all who had the rare privilege of knowing her: "Miss Dodge joined, however, no movement in which she did not take an active part; she invested in no philanthropy which did not thoroughly merit support after careful inquiry. This did not mean that to reach her ear it was necessary to pass a long line of coldly impersonal secretaries, through whom giving was reduced to a purely scientific basis, as is the case with some of our philanthropists. She always had time to attend to her benefactions and to put into them something of her large-hearted self; and that free giving of herself was her greatest contribution."

NOTES

The University of Southern California has a regular credit course on the liquor problem.

The Presbyterian Board of Publication began to issue the departmental graded lessons the first of the year.

The Federal Council's Commission on Church and Social Surveys has prepared a guide book for communities desiring to take local surveys.

The Lakewood High School and the East Cleveland High School, both of Cleveland, Ohio, spend five hours weekly in Hebrew Literature, using as a text book Dr. Sanders' "History of the Hebrews."

The United Photo Plays Company has sent Dr. George A. Dorsey, Curator of Anthropology at the Field Museum, to the Orient to secure moving-picture films of missionary activities.

The Church Peace Union, founded by Andrew Carnegie, has set aside \$5,000 for prize essays on international peace and \$10,000 for the introduction of systematic instruction in this subject in Sunday schools and churches of the United States.

The General Board of Religious Education of the Episcopal Church (Rev. William E. Gardner, D.D., General Secretary, 281 Fourth Ave., New York) is organizing "The League of Church Parents" in order to promote religious training in the family.

In Arizona the experiment is being tried of holding a Bible class every morning in the school building before the regular session of the school. This plan would seem to raise the question of the right to use the state property for private purposes.

There was held in Chicago, January 14-16, joint conferences of the Council of Church Boards of Education, the Conferences of Church Workers in State Universities, and the Association of American College Presidents.

The Chicago Methodist School Union is planning a special endeavor to see that a copy of the new Methodist Hymnal is in every home in their constituency. A hymnal as good as this will prove a valuable aid in religious education in the family.

The triennial statistical report of the International Sunday School Association gives the total of 175,685 Sunday schools in the world, with an enrollment of 16,750,297 pupils, over 15,500,000 of whom are in the United States.

The Methodist Book Concern issues a number of very valuable pamphlets on the graded lessons and on plans of introducing and conducting them. A clever chart shows the plan of graduation and the appropriate years for each department and grade.

Dr. Josiah Strong has reconstructed his plan for the *Adult Bible Class Studies* for next year, and each of the twelve issues will be devoted to the moral and religious aspects of the great war. This series deserves the serious attention of all teachers of adult classes.

The Sunday School Journal, published by the Methodist Board, begins with the new year a graded lessons edition, with material for teachers in the various grades of the modern school. It would seem that no Methodist would think of attempting Sunday school work without the aid of this valuable magazine.

The first number of *School and Society*, a new weekly educational journal, published under the editorship of Dr. J. McKeen Cattell, promises to afford a most interesting opportunity for the free discussion of education in all its phases from the modern viewpoint.

The Illinois Institute of Religious Education has been organized to promote the institution of religious day schools in the State of Illinois on the plan described in this magazine for August, 1914, at page 386. The president of the Illinois Institute is C. W. Watson, of Kewanee, Ill.

The Disciples' Church at Danville, Ind., and the church of the same communion at Lexington, Ky., should be added to the list of churches having suitable Sunday school buildings. The former has in addition to an institutional building two stories high, with gymnasium, etc., a "Bible School Section" of the same height.

As an instance of one of the effects of making adequate physical provision for work in religious education, one of the best known examples of a modern plant, the First Christian Church, of Cedar Rapids, pastor, Walter M. White, already finds itself obliged to make changes in order to accommodate the number of pupils.

A new type of truant officer is developing in the public schools. At a recent annual meeting of the organization of "Compulsory Education Officers" it was urged that the principal cause of the failure to obey attendance laws is inadequate family life. Resolutions were adopted calling for "adequate and uniform marriage and divorce laws for the protection of childhood; enactment and enforcement of laws pertaining to the issuance of marriage licenses that will prevent child marriages and prohibit the marriage of persons physically, morally, and mentally unfit to wed."

The Ashland Avenue Baptist Church of Toledo, Ohio, issues a very handsome pamphlet bearing the title, "The School of Religious Education of the Ashland Avenue Baptist Church." This gives the plans and curriculum of each department and the various activities of the church. Mr. Charles W. Shinn is Educational Director.

Much attention has been drawn to the general plans of the Gary, Ind., schools. In the *School Journal* for October, 1914, Mr. Wm. A. Wirt, superintendent of these schools, outlines "A Plan of Organization for Coöperative and Continuation Courses," showing in a most interesting manner an application of the essential Gary ideals.

The six different educational interests of the Methodists in Illinois have federated their forces and are coördinating their work through what is called "The Educational Forward Movement," which plans to make a united appeal for the support of the institutions and to supervise the appropriation of the funds voluntarily secured.

The Presbyterian Department of Missionary Education issues several very interesting and suggestive pamphlets under the following titles: "Learning by Doing in the Sunday School," "The Sunday School Product," "The Missionary Committee in the Sunday School," by Jay S. Stowell, and "Materials for Missionary Education."

Social Hygiene is a new publication of the American Social Hygiene Association. The first issue, December, 1914, appears in handsome dress with much interesting material, especially a careful study of the best books relating to social hygiene. Published quarterly by the American Social Hygiene Association, The Waverly Press, Baltimore.

Union Theological Seminary has appointed Rev. D. J. Fleming, M.A., as "Organizing Director of the Department of Foreign Service." Mr. Fleming has been for the past ten years a professor in the Forman Christian College at Lahore, India, and during this time one of the warm friends and representatives of the Religious Education Association in that country. The new department at Union looks forward to the establishment of courses preparatory to foreign service.

In an interview with the Rev. Horace E. Coleman, Honorary Secretary of the Japan Sunday School Association, Baron Kato, Minister of Foreign Affairs of the Japanese Empire, said: "As to the work of the Sunday school, we feel the need strongly now of moral education for our children. In former times they had a very good moral training through the teaching of Confucius, but in recent times this teaching has very much waned, and now we are really

in a serious state so far as our moral condition is concerned. For this and other reasons we gladly welcome the moral training that the Christian Sunday school can give to our young people. I wish you the best success in the undertaking in which you are connected."

The report of the General Education Board, issued at the end of 1914, indicates a wide variety of activities and interest. The amount distributed to colleges came to a total of over \$10,500,000, while the entire amount raised by the colleges ran over \$50,000,000. The work of the board included the support of farm demonstration, boys' farm clubs, and similar activities for improving rural life as well as the encouragement of movements for greater efficiency in education.

The Church and School Social Service Bureau has been incorporated "for the advancement of moral, religious, educational, and social uplift work through the medium of higher art moving pictures." The organization includes in its officers many well known men. It is collecting pictures for religious teaching and moral instruction and is prepared to furnish at very reasonable rates a weekly program of five reels with the necessary equipment for moving pictures.

The Religious Education Association has been "endorsed by the Chicago Association of Commerce Subscriptions Investigating Committee for the regular period ending November 30, 1915." This endorsement is based upon a careful examination of the financial methods and management of the organization, by a special commission of the Association of Commerce, which also includes a study of the need, field, and efficiency of the organization. The Association has received this endorsement for the past four years.

The *Christian Work* says that "as a result of coöperation between the student government authorities at the University of Wisconsin and the city officials of Madison a new police regulation will require every young man who enters a saloon with the intention of purchasing liquor to sign a statement in the presence of witnesses to the effect that he is over twenty-one years of age. This measure has been adopted in an effort to keep freshmen and all minors away from saloons."

The National Education Association announces a prize for an essay on "The Essential Place of Religion in Education, with an outline of a plan for introducing religious teaching into the public schools." Full particulars may be obtained in the December N. E. A. bulletin, which may be secured from the secretary, Prof. D. W. Springer, Ann Arbor, Mich. The money for this prize was offered

originally to the Religious Education Association, but was not accepted because the Executive Board was unanimously opposed to the assumption that the teaching of religion is a proper function of the state.

At its recent meeting the Federal Council of Churches approved the plans and work of the Commission on Christian Education, for introducing lessons on international peace into the Sunday schools and churches; for the use of a part of the public-school hours for religious instruction under the supervision of the pastors in their respective churches, and the correlation of all the church educational agencies through the Commission. The Council also received a ringing report from the Commission on Family Life, on the unfortunate division between the home and religious institutions, and arranged for social surveys in various cities, relative to the moral and religious environment and instruction of children.

A special bulletin is issued by Union Theological Seminary describing the plan and work of the Union School of Religion, the Sunday school conducted at the seminary. The school is a regular part of the seminary department of religious education. The aim is to demonstrate and to discover efficient methods in religious education, and in so doing to make a vital contribution to the religious growth of some of the children of the community, to assist in the training of Sunday school workers, and to accumulate a body of experience that shall be at the disposal of other schools. To this end the school employs both modern knowledge and the methods of teaching that are approved by the best educational practice. There is no intention of competing with existing church agencies. On the contrary, there is active coöperation with the churches of the neighborhood by presenting the privileges of church membership to each pupil at the appropriate age, and by providing free training classes for prospective teachers. Fourteen denominations are represented among the parents of the children. The general supervision of the school is delegated by the faculty to a committee consisting of Professor George A. Coe (chairman), President Francis Brown, Professor Julius A. Brewer, Professor Thomas C. Hall, the Rev. Gaylord S. White, and the principal, the Rev. Hugh Hartshorne.

BOOK REVIEWS

STATE AND COUNTY EDUCATIONAL REORGANIZATION. *Elwood P. Cubberley*. (Macmillan Co., New York, \$1.25 net.) An ideal constitution and code of education worked out for an imaginary state and given in all details. The application of modern ideals and practice, as contrasted with present custom, is clearly shown by means of footnotes. One can only hope that the experiment may yet be tried of adopting this code in a real state. The material furnishes just what the student of educational organization needs.

COLLEGE LIFE, ITS CONDITIONS AND PROBLEMS. *Maurice G. Fulton*. (Macmillan Co., New York, \$1.25 net.) Nearly fifty valuable papers, on as many aspects of college life and problems, are here reprinted to furnish vital material for college English essays. Surely this is a wise provision. But the material, valuable and well arranged as it is for this purpose, really constitutes a useful handbook on the great questions of higher education.

TEACHER AND TEACHING. *Richard H. Tierney, S.J.* (Longmans, Green & Co., New York, \$1.00 net.) Stimulating and yet simple chapters on the broad aspects of the development of religious character by teachers. An urgent plea for spiritual responsibility on the part of teachers. The author also believes in the definite preparation of the laity for religious usefulness. While written from the Roman Catholic viewpoint, it should interest all teachers.

PRINCETON. *Varnum Lansing Collins*. (Oxford Univ. Press, New York, \$1.50.) A serious and yet most readable review of the development of a great university. Something far better than a glorification of student traditions, with due exposition of the growth of ideals, the development of the curriculum, and the scope of this institution. Valuable to all students of higher education.

NIETZSCHE. *Paul Carus*. (Open Court Pub. Co., Chicago, \$1.25 net.) A helpful commentary on and exposition of the principal tenets of Nietzsche, which does not create any greater respect for the erratic teacher; indeed Dr. Carus speaks of his philosophy as "a harmless display of words."

THE COLLEGE COURSE AND THE PREPARATION FOR LIFE. *Albert P. Fitch*. (Houghton, Mifflin Co., Boston, \$1.25 net.) Most evidently by one who knows the mind of college youth. A guide to the spiritual values in college life and a discussion of its most pressing religious problems. While it will be very helpful to seriously-minded students it will be most valued by all who have responsibility for college men.

THE SUNDAY SCHOOL BUILDING AND ITS EQUIPMENT. *Herbert F. Evans*. (Univ. of Chicago Press, 75c net.) After a careful statement of the needs of the school for educational purposes Dr. Evans illustrates his principles by a large number of well-chosen

examples of modern buildings, with their plans. He shows the weakness of some and makes many valuable suggestions. A pioneer and guide into the better and more adequate provision for the work of the modern Sunday school.

VOCATIONAL GUIDANCE. *J. Adams Puffer.* (Rand, McNally & Co., Chicago, 75c.) Everybody concerned with the moral welfare of youth should have this readable book. It is more concerned with specific instances than with theory, but it offers wise and soundly-based plans of work. Many of these could well be used by workers in churches.

THE CHILD AND THE CHURCH. *Bishop H. H. Fout.* (Otterbein Press, Dayton, 50c net.) A plea for the place of the child in the church. The author, however, thinks that the Sunday school tends to separate the child from the church, by which he means here its service of worship. He advocates the Junior Congregation plan.

THE CHRISTIAN LIFE IN THE MODERN WORLD. *Francis G. Peabody.* (Macmillan Co., New York, \$1.25 net.) "Can one live the Christian life in this age?" A definite facing of the spirit of the age in an endeavor to answer this question. The great interests of the family, commerce, the state and the church are treated with the author's well-known irenic spirit and clearness. A most helpful study.

VOCATIONAL AND MORAL GUIDANCE. *Jesse B. Davis.* (Ginn & Co., \$1.25.) Principal Davis approaches his subject with the moral, personal aim clearly in mind. His book is the fruitage of years of experience and is rich in practical outlines and plans. The second part consists of ten accounts written by different workers on their methods of securing results in vocational guidance. This is one of the best contributions to this subject.

HISTORY OF THE HEBREWS. *Frank Knight Sanders, Ph.D.* (Charles Scribner's Sons, New York, \$1.00.) A text book of distinctive worth, written so as to be within the comprehension of upper high-school grades as well as for college students. It comprehensively surveys all Old Testament history and gives its background in contemporary events. The material is excellently arranged for class work. The appendix of reading references is unusually full and valuable. It is safe to predict a wide use of this book not only in college classes but by intelligent laymen also.

BAPTIST YOUNG PEOPLE AT WORK. *Frederick G. Detweiler.* (Griffith & Rowland Press, 50c net.) Plans of activities for the typical society. We had hoped to see somewhere a new vision of the direction of the lives of youth in the church.

PARENT AND CHILD, Vols. I and II. A series of essays and lessons for use in the Parents' Department of the Latter-Day Saints Sunday Schools. (Deseret S. S. Union, Salt Lake City, Utah.)

CHRISTIAN TEACHING ON SOCIAL AND ECONOMIC QUESTIONS. *Clarence C. Robinson*. (Association Press, 50c.) The social ethical problems of the lives of older boys and young men treated with simplicity and directness. This ought to be a valuable text with its twenty short lessons.

CHILD TRAINING AS AN EXACT SCIENCE. *George W. Jacoby, M.D.* (Funk & Wagnalls Co., \$1.50 net.) A thorough review of recent scientific work in the physical development of the child and a valuable contribution to the subject. Of practical value to parents and educators, especially on account of the author's view of the relations of the physical to the mental and moral.

THE ETHICS OF JESUS AND SOCIAL PROGRESS. *Prof. Charles S. Gardner*. (George H. Doran Co., New York, \$1.25 net.) The author enthusiastically believes in the identity of the goals of true Christianity and social evolution. He is specific in his statements on the principles of religio-social ideals and in his applications of the teachings of Jesus to the problems of to-day. A stimulating book.

VOCATIONS FOR GIRLS. *E. W. Weaver*. (A. S. Barnes Co., New York, 75c.) Discusses, in a suitable manner, the general outlook on woman's work, the principles of usefulness and the various occupations open to women to-day. A sane and practical book.

CHRISTIAN CITIZENSHIP FOR GIRLS. *Helen Thoburn*. (National Board of Y. W. C. A., New York, 25c.) Ten lessons or chapters in attractive form either for personal reading or for class work. We commend this small text to the attention of teachers of young women.

SUGGESTIONS TO LEADERS FOR TEACHING "CHRISTIAN CITIZENSHIP FOR GIRLS." *Helen Thoburn*. (Pamphlet, National Board of Y. W. C. A., 10c.)

THE MODERN CHURCH. *Philip A. Nordell*. (Chas. Scribner's Sons.) Dr. Nordell's excellent material in text book form. Precisely what has long been needed for the training of young people in practical usefulness in the churches. Describes the different institutions and methods of work in the present-day church. Twenty-four practical well-arranged lessons.

GRADED SOCIAL SERVICE FOR THE SUNDAY SCHOOL. *W. Norman Hutchins*. (Univ. of Chicago Press, 75c net.) This the first treatment of a timely subject in book form deserves careful examination by all Sunday-school workers. The author gives the plans and their results in many schools and discusses the underlying theory in graded activities. With the companion work by Dr. H. F. Evans these are the first two volumes in a new series of manuals on "Principles and Methods of Religious Education" edited by Prof. Theodore G. Soares.

TABLE GRACES FOR DAILY USE, SPECIAL DAYS AND OCCASIONS. (M. E. Munson, Pub., New York, 25c and 50c.) A collection of

graces suitable for use at the table with special forms for special occasions and places.

RELIGIOUS EDUCATION AND PRACTICAL CHRISTIANITY. *Charles Elliott Vrooman*. (Deacon Temple Bap. Church, Tenth & N. Sts. N. W., Washington, D. C., 50c.) A gathering of material from various sources on different aspects of religious education, especially in church and denominational institutions.

THE NEXT GENERATION. *Frances Gulick Jewett*. (Ginn & Co., 75c.) A modern type of text book in biology for first years in the high school. We would not recommend intelligent parents to begin to read this unless they are ready to take time to finish it, for it is fascinating all the way through.

HYMNS OF WORSHIP AND SERVICE FOR THE SUNDAY SCHOOL. (The Century Co., New York.) Where this book has been used by experienced workers it has received very high commendation. The selections for youth are especially well chosen from the point of view of dignity in air and in thought and for suitability to children.

THE TRAINING OF TEACHERS IN ENGLAND, SCOTLAND, AND GERMANY. *Charles H. Judd*. (Government free Pamphlet.)

THE DRAMA IN THE YOUNG MEN'S CHRISTIAN ASSOCIATION. *James Allison Blyth*. ("The Association Seminar," Nov., 1914.)

SCHOOL DISCIPLINE. *Wm. C. Bagley*. (The Macmillan Co., New York, \$1.25 net.) Another valuable contribution from this well-recognized authority treating the organization of the school and the problems of discipline from the social viewpoint and with the moral aim in mind. A large amount of experience in many fields is brought to the enriching of this illuminating treatise.

BIBLE IN SCHOOLS PLANS. *Wilbur F. Crafts, Ph.D.* (Illustrated Bible Selections Commission, Washington, D. C., 50c.) Principally the Biblical material which the compilers believe to be suited for reading in public schools. The book sets forth a plan of daily readings, whether in school or home. It is valuable especially for the first 130 pages, which give in outline the various plans for Bible study in public schools, especially in other lands.

BIBLE STORIES AND POEMS. *Wilbur F. Crafts, Ph.D.* (Illustrated Bible Selections Commission, Washington, D. C., 35c.) For daily reading in schools and homes, 352 octavo pages, cloth, illustrated by 75 Tissot pictures, 9 in color, and 4 maps, just issued, for which editorial work, plates, and pictures have been contributed, so that it may be sold to young people and their teachers at a very low cost.

THE CHURCH HYMNAL, *edited by George Whelpton*. (The Century Co., New York.)

IN EXCELSIS. For School and Chapel. Fourteenth Edition. (The Century Co., New York.)

HYMNS OF WORSHIP AND SERVICE. Chapel Edition. (The Century Co., New York.)

HYMNS OF WORSHIP AND SERVICE. College Edition. (The Century Co., New York.)

BIBLE STORIES AND CHARACTER BUILDING, prepared by the Editorial Boards of *The University Society* and *The After School Club of America*. (Published by University Society, Inc., for After School Club.) Vols. I and II. These volumes, sold only by subscription, contain many and varied selections for children's reading in the home, not only from the Bible but from many other sources and on many aspects of moral training. They also include interesting collections of prayers for children, hymns, and memory gems. While the material varies greatly, on the whole it includes much that parents will welcome in the home and none to which they would object.

THE EXAMINATION OF SCHOOL CHILDREN. *William Henry Pyle, Ph.D.* (The Macmillan Co., New York, 50c net.) Mental and physical tests for school children with a view to establishing standards of the normal child. Gives simple and adequate directions for applying the tests.

THE PEW AND THE PUPIL. *Robinson P. D. Bennett, M.A.* (Westminster Press, Philadelphia, 75c.) A little book on the Why and How of the Junior Congregation, with numerous illustrations of short talks to the young people in the church.

THE INDIVIDUAL AND THE SOCIAL GOSPEL. *Shailer Mathews.* (Missionary Education Movement, New York, 25c.) Stimulating little text book, provocative of discussion; deals with practical topics and includes a chapter on "Christianizing education." Useful in senior classes.

BY-PRODUCTS OF THE RURAL SUNDAY SCHOOL. *J. M. Somern-dike.* (Westminster Press, Philadelphia, 60c.) On the immediate values and the remoter fruitages of Sunday-school work in pioneer districts; a vigorously written appreciation and an appeal for a worthy, valuable work.

THE GROWTH OF THE CHRISTIAN CHURCH, Vols. I and II. *Robert Hastings Nichols.* (Westminster Press, Philadelphia, \$1.00 each.) Two volumes, prepared at the request of the Presbyterian Committee on Religious Education, for classes of young people. Each chapter constitutes a lesson, with questions and references. Probably the most careful treatment of church history for use in the Sunday school that has yet appeared. It is to be hoped that it will be widely read.

HOW TO TEACH PERSONAL PURITY. *Prof. T. W. Shannon.* (S. A. Mullikin Co., Marietta, O., \$1.25.) Much practical and greatly needed counsel to parents and suggestions on plans and material for the instruction of their children. If this book succeeds

in quickening in parents some sense of their responsibility for the sex instruction of their children it will be more than worth while.

A GUIDE TO BIBLE STUDY. A Systematic Course of Graded Lessons for Sunday Schools. *Harry E. Richards, M.D.* (Index Publishing Co., Bloomfield, N. J.) Seven Parts. An entirely new series of Sunday-school lessons, giving three years of Junior work (two Old Testament and one New) and four of Intermediate (two each of Old and New Testament). Each year's work is complete in forty lessons, bound in a single compact volume, costing thirty cents. The lesson plan is designed to stimulate and compel the direct study of the Bible by the pupil. Many of the simple practical applications are very striking and usable, but the references to reading for the teacher are often sadly antiquated. The system has been tested thoroughly in the author's school and with satisfactory results. We would suggest, however, that, like many other systems, the aim is Biblical rather than personal and the method fails to hold the life principle and aim in view. It certainly should result in a connected view of the Biblical material.

THE NEW STANDARD DICTIONARY. (Funk & Wagnalls Co., half goat skin, \$14.50 net.) This indispensable and tried companion of the office and home seems to have doubled its value in the new edition, not only by the inclusion of new material of the type usually found in a dictionary, but by the encyclopedic character, which now includes proper names. The convenience of finding all references in one book is beyond estimation. Illustrations have also been greatly increased and brought up to date. The definitions in religion and in the science of education are as full and satisfactory as one could possibly expect in a dictionary.

PRIMARY TEACHERS' MANUAL. Edited by *C. R. Blackall, D.D.* (American Baptist Pub. Society, \$1.00) and BEGINNERS TEACHERS' MANUAL, edited by *C. R. Blackall, D.D.* (American Baptist Pub. Society, Philadelphia, 75c.) These two manuals contain orders of service for the departments and for special days; they include much good material, well selected and arranged.

HOW TO INCREASE SUNDAY SCHOOL ATTENDANCE. *Jay S. Stowell.* (Westminster Press, Philadelphia, pamphlet.)

MOTHERS' ASSOCIATIONS. *Elizabeth Colson.* (Pamphlet, Pilgrim Press, Boston.)

"THE RIGHTS OF THE CHILD."

THE TWELFTH GENERAL CONVENTION OF THE RELIGIOUS EDUCATION ASSOCIATION

Buffalo, New York, March 3, 4, 5, 6, 7, 1915.

(Program Subject to Revision)

THE PROGRAM OF THE EVENING SESSIONS

Wednesday, March 3, 7:45 P. M.

At Delaware Avenue Methodist Church.

THE PREPARATION MEETING.

A preparatory service of prayer and praise.

Brief addresses by leading speakers.

AT THE ELMWOOD MUSIC HALL

Thursday, March 4, 1915, 7:45 P. M.

1. *Rt. Rev. Charles D. Williams, D.D., Protestant Episcopal Bishop of Michigan, Detroit, Mich.*
2. *Rev. Francis J. McConnell, D.D., Methodist Episcopal Bishop of Denver, Colorado.*
3. *Henry F. Cope, D.D., General Secretary, The Religious Education Association.*

Friday, March 5, 7:45 P. M.

1. *Rev. Walter Rauschenbusch, D.D., Professor, Rochester Theological Seminary, Rochester, N. Y.*
2. *Anna Garlin Spencer, Vice-President, The National Child Welfare League; Professor of Sociology, Meadville Theological Seminary.*

Saturday, March 6, 7:45 P. M.

1. *Rabbi Henry Berkowitz, Ph.D., Chancellor Jewish Chautauque Society, Philadelphia.*
2. *Professor Charles S. Gardner, Ph.D., Southern Baptist Theological Seminary, Louisville, Ky.*
3. *Charles Stelzle, New York City.*

Sunday, March 7, 3:00 P. M.

1. *The Family as an Agency for Religious Education.*
Charles F. Thwing, LL.D., President Western Reserve University, Cleveland, O.
2. *The Home and the Family in Relation to Public Education.*
P. P. Claxton, LL.D., U. S. Commissioner of Education, Washington, D. C.

3. The Conquest of Children's Faults.

Mrs. Ella Lyman Cabot, Member of Massachusetts Board of Education, Boston, Mass.

Sunday, March 7, 7:45 P. M.

1. *Graham Taylor, President Chicago School of Civics and Philanthropy; Editor The Survey*2. *John H. Finley, LL.D., President The University of the State of New York.*

ANNUAL BUSINESS MEETING OF THE ASSOCIATION

The Y. M. C. A.

Saturday, March 6, 9:00 A. M.

The General Survey of Progress.

Irving F. Wood, Ph.D., Professor Smith College, Northampton, Mass.

DEPARTMENT SESSIONS

(Open to the public, except when otherwise noted.)

I. THE COUNCIL.

(Private meetings for members of the Council of Religious Education and invited guests.)

The Lafayette Hotel.

Wednesday, March 3, 7:45 P. M.; Thursday, March 4, 9:00 A. M.

TOPIC: *The Training and Supply of Professional Workers in Religious Education.*

A special commission has been preparing data under the following subdivisions:

1. Number of directors in local churches now employed and the character of their work.

Dr. Henry F. Cope, General Secretary The Religious Education Association.

2. Professional workers in local and general Sunday school associations, interdenominational.

Dr. Franklin McElfresh, Educational Secretary, The International S. S. Association.

3. Professional Workers in Denominational Organizations.

Dr. B. S. Winchester, Secretary Congregation Sunday School and Publishing Society.

4. Teachers in Theological Seminaries and Lay Training Schools, and the Training Offered in These Schools.

Dr. Frank G. Ward, Professor Chicago Theological Seminary.

5. Teachers and Courses in Religious Education in Colleges.

Professor Walter S. Athearn, Drake University.

6. The Work of Boy Department Directors in Christian Associations.

Professor Joseph M. Artman, Y. M. C. A. College, Chicago.

The above reports are being summarized by the committee named below and will be presented as the basis for discussion at the meetings of the Council, under the following:

- a. What standard should be set up for these various positions?
- b. What practical measures need to be taken to increase the opportunities for professional training and thereby to increase the supply of adequately trained men and women.

A committee consisting of Prof. G. A. Coe, Prof. Theodore G. Soares, Dr. B. S. Winchester, Rev. William H. Boock and Dr. Henry F. Cope.

Annual business meeting of the Council, Thursday, Mar. 4.

11:00 a. m. Arrangements will be made for luncheon.

II. UNIVERSITIES AND COLLEGES.

(Tentative.)

FIRST SESSION.

Lafayette Hotel.

Friday, March 5, 9:30 A. M.

1. A Survey of Biblical Teaching in Colleges and Universities.
Miss Ethel Cutler, M.A., National Y. M. C. A., New York.
2. The Standardization of the Department of Biblical Instruction.
 - (A) The Training Essential to Efficiency in Teaching.
Professor Charles Foster Kent, Ph.D., Yale University.
 - (B) What Constitutes an Ideal Department?
Professor Irving Francis Wood, Ph.D., Smith College.
 - (C) The Minimum which should be Essential to the Recognition of a Department.
- 12.30. Luncheon will be served at a convenient center for the members of the department. At this luncheon will be held the annual business session.

SECOND SESSION.

Lafayette Hotel.

Saturday, March 6, 10:30 A. M.

3. The True Scope of Religious Instruction to Meet the Present Need in Standard Colleges.
 - (A) What is the Relative Importance of Courses in Biblical Literature, Religious Education, and Religion?
Professor Edwin D. Starbuck, Ph.D., State University of Iowa, Iowa City, Ia.
Luther A. Weigle, Ph.D., The Yale School of Religion, New Haven, Conn.
 - (B) Where Biblical Courses are Required in what Year or Years should They be Given?
 - (C) The Content of an Ideal Curriculum.
Professor Henry T. Fowler, Ph.D., Brown University.
 A Plan of Coöperation with the Department of Secondary Schools for the Development of a coördinate Curriculum.

III. THEOLOGICAL SEMINARIES.

Lafayette Hotel.

Friday, March 5, 9:30 A. M.

Common Task of the Training School and the Theological Seminary.

An Introductory Survey.

Warren P. Behan, Ph.D., Dean, Baptist Training School, Chicago.

From the Viewpoint of the Field.

H. Paul Douglass, D.D., Corresponding Secretary, American Missionary Association, New York.

From the Viewpoint of the Seminaries.

George B. Stewart, LL.D., President Auburn Theological Seminary, Auburn, N. Y.

From the Viewpoint of the Training Schools.

Jas. E. McCulloch, Secretary The Interchurch College, Nashville, Tenn.

IV. CHURCHES AND PASTORS.

FIRST SESSION.

Elmwood Music Hall.

Friday, March 5, 2:00 P. M.

A joint session of all Departments on "THE CHILD AND THE CHURCH."

1. Childhood and Youth in Relation to Church Membership.
2. Methods of Church Increase.

George B. Stewart, LL.D., President Auburn Theological Seminary.

3. Enlistment of the Latent Forces in the Community.
Rev. T. Albert Moore, D.D., Toronto, Canada.

SECOND SESSION.

Elmwood Music Hall.

Saturday, March 6, 2:00 P. M.

A joint session of all Departments on "THE CHILD IN THE CHURCH AND SUNDAY SCHOOL."

"An adequate program for the life of the child in the church."

1. The Scientific Basis.

George A. Coe, LL.D., Professor Union Theological Seminary, N. Y.

2. The Child and Worship in the Church.

3. The Rights of the Child in the Church School.

Rev. Herbert W. Gates, M.A., Brick Church Institute, Rochester, N. Y.

4. From the Viewpoint of the Child's Religious Rights in the Church.

Rev. William E. Gardner, General Secretary, Episcopal General Board of Religious Education, New York.

Education in Social Morality Through Parents and Teachers.

Dr. Mabel F. Ulrich, Minneapolis.

V. SUNDAY SCHOOLS.

A. MEETINGS OF COMMISSIONS.

At the Lafayette Hotel.

FIRST SESSION.

Wednesday, March 3, 9:30 A.M.

Report of the Commission on S. S. Nomenclature.

Rev. W. I. Lawrance, Secretary Religious Education Department of American Unitarian Association.

11:00 Annual Business Meeting of the Department.

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SECOND SESSION.

2:30 Psychology of the Development of the Child.

*Lester J. Bradner, Ph.D., Secretary Teacher Training and
Parochial Education, Protestant Episcopal Board of
Religious Education.*

4:30 Social Relations of Youth to the Church.

Herbert W. Gates, M.A., Rochester, N. Y.

THIRD SESSION.

8:00 Next Steps Forward in City and Community Institutes.

Prof. W. S. Athearn, Des Moines, Iowa.

Plans for Coöperation with the Movement for Standardization.

Rev. B. S. Winchester, D.D., Boston.

B. OPEN SESSIONS.

Friday, March 5, 2:00 P. M.

Joint Session with Department of Churches and Pastors.

The Y. M. C. A.

Saturday, March 6, 10:30 A. M.

Worship in the Sunday School.

Rev. B. S. Winchester, D.D., Boston.

An open conference.

VI. PUBLIC EDUCATION.

Elmwood Hall.

Thursday, March 4, 4:00 P. M.

TOPIC: *School and Church Coöperating.*

FIRST SESSION.

I. For the Instruction of Elementary Children in Religion.

1. Is the Gary plan of correlated study in churches feasible in the greater number of communities?

2. In what ways is the church responsible and how may she coöperate with the schools?

Robt. L. Kelley, Ph.D., President Earlham College, Richmond, Ind.

3. Correlated Bible study for elementary grades in Canada.

Rev. C. A. Myers, M.A., Toronto.

4. The Lakewood (Ohio) Plan.

Miss Laura V. Lynch, Teacher, Lakewood High School.

5. Credit toward graduation from high school for Bible study work done outside the school.

H. B. Wilson, M.A., Superintendent of Public Schools, Decatur, Ill.

SECOND SESSION.

Elmwood Hall.

Friday, March 5, 4:00 P. M.

A joint session of all departments.

TOPIC: "School and Church Coöperating for the Moral Welfare of Youth."

1. What are the facts as to the moral situation in public high schools? (Investigation of typical schools.)

Principal Henry E. Brown, New Trier Township High School, Kenilworth, Ill.

Principal Jesse B. Davis, Central High School, Grand Rapids, Mich.

2. What are the facts as to moral situation in private secondary co-educational schools?

Prof. Franklin Johnson, the Secondary School of the University of Chicago.

3. A study of moral conditions in similar groups of corresponding age outside of high schools.

4. Student activities for moral betterment.

5. Cultivating responsibility for character on part of teachers and officers in high schools.

VII. THE HOME.

(Meeting jointly with "Social Service" and with The National Congress of Mothers.)

FIRST SESSION.

Elmwood Hall.

Thursday, March 4, 2:00 P. M.

Joint meeting of all departments.

TOPIC: "The Rights of the Child in the Home."

1. Preparation of Parents.

Prof. Edward P. St. John, M.A., School of Religious Pedagogy, Hartford, Conn.

The Religious Education of an American Child.

Francis Greenwood Peabody, D.D., Professor Emeritus, Harvard University.

SECOND SESSION.

The Y. M. C. A.

Friday, March 5, 10:00 A. M.

"The Social Morality Problem in Relation to the Child."

Rev. William A. Burgess, D.D., Des Plaines, Illinois.

Friday, March 5, 2:00 P. M.

THIRD SESSION.

Elmwood Hall.

1. The Church in Coöperation with the Home.
Milton S. Littlefield, Ph.D., Congregational Sunday School Society, Brooklyn, N. Y.
2. Materials of Religious Education in the Family.
3. Character-forming Forces in the Family.
George A. Hubbell, Ph.D., President Lincoln Memorial University, Cumberland Gap, Tenn.

FOURTH SESSION.

Joint meeting of all departments.

Sunday, March 7, 3:00 P. M.

Elmwood Hall.

1. The Family as an Agency for Religious Education.
Charles F. Thwing, LL.D., President Western Reserve University, Cleveland, O.
2. The Home and the Family in Relation to Public Education.
P. P. Claxton, LL.D., U. S. Commissioner of Education, Washington, D. C.
3. The Conquest of Children's Faults.
Mrs. Ella Lyman Cabot, Member of Massachusetts Board of Education, Boston, Mass.

VIII. LAY TRAINING SCHOOLS.

Lafayette Hotel.

Friday, March 5, 9:00 A. M.

Joint meeting with Department of Theological Seminaries. (See Department of Theological Seminaries.)

IX. SOCIAL SERVICE.

Young Men's Christian Association.

FIRST SESSION.

(Meeting jointly with "The Home.")

Friday, March 5, 10:00 A. M.

The Social Rights of the Child.

S. Z. Batten, D.D., Social Service Secretary, Northern Baptist Convention, Philadelphia, Pa.

Prof. Winfield S. Hall, M.D., President The Child Conservation League of America.

"The Right to Be Well Born."

Burdette B. Brown, Superintendent St. Christopher's Home for Children, New York.

The Social Morality Problem in Relation to the Child.

Rev. William A. Burgess, D.D., The Book Bureau, Des Plaines, Ill.

"The Right to a Proper Environment."

General Discussion.

Business.

SECOND SESSION.

The Y. M. C. A.

Saturday, March 6, 10:30 A. M.

"City Conditions as Affecting the Life of the Child."

Dr. W. H. Slingerland, Department of Child Helping, Russell Sage Foundation.

"The Industrial Menace to the Home."

Samuel Zane Batten, D.D., Association Secretary Social Service Commission Federal Council of the Churches.

General Discussion.

Election of Committees and Officers.

X. CHRISTIAN ASSOCIATIONS.

Saturday, March 6, 2:00 P. M.

Elmwood Hall.

TOPIC: *Education in Social Morality Through Parents and Teachers.*

Lecture by Dr. Mabel Ulrich, Minneapolis.

(See Program of "Churches and Pastors.")

XI. DIRECTORS OF RELIGIOUS EDUCATION.

Luncheon at Hotel Touraine.

Friday, March 5, 12:30 P. M.

XII. CHURCH COMMISSIONS ON RELIGIOUS EDUCATION.

There will be held at least one joint meeting of all the different commissions of religious education representing the various church communions. First meeting is called for 11 a. m., Friday, March 5th, at the Lafayette Hotel.

ARRANGEMENTS

Hotel headquarters will be at the Lafayette Hotel on Lafayette Square. Early reservation of room should be made with the hotel.

All out of town visitors should register at the hotel. Registration offices will also be provided at the Elmwood Music Hall.

MORNING SESSIONS.

All the morning sessions will be those of separate departments and these will be held in the Lafayette Hotel or at the Y. M. C. A. building near by.

AFTERNOON SESSIONS.

The program is so arranged this year that all afternoon sessions are in the nature of joint sessions of departments. These sessions will be held at the Elmwood Music Hall, which is within walking distance of the hotel headquarters, or in direct connection with street car lines.

EVENING SESSIONS.

The general sessions of the convention will be held on the nights of Thursday, Friday, Saturday and Sunday in the Elmwood Music Hall, main auditorium, and will be open without charge to the public.

All sessions are open to the public except the two meetings of the Council at the Lafayette Hotel on Wednesday night and Thursday morning.

EXHIBIT.

An important exhibit on Religious Education and Child Welfare will be open daily, Thursday to Sunday inclusive, at Elmwood Music Hall. The hours of exhibition will be daily from 10 a. m. to 8 p. m., except during sessions in the same hall, and for one hour after the close of the evening sessions.

RECEPTION.

The Twentieth Century Club will keep open house for the delegates and visitors on Saturday from four to six o'clock.

PROGRAMS.

Later editions of this program and also the final official program can be obtained as they are issued from the Association office at 332 So. Michigan Ave., Chicago, Ill.

